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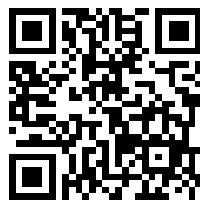
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MAX MÜLLER'S
HANDBOOKS
FOR
THE STUDY OF SANSKRIT
—.—
A SANSKRIT GRAMMAR
FOR BEGINNERS.

Smack of the hat

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A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

F. MAX MÜLLER, M.A.,

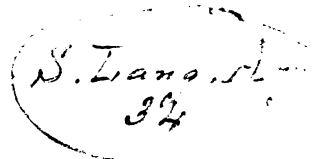
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PREFACE

TO THE FIRST EDITION.



THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyā-Kaumudī*, the *Siddhānta-Kaumudī*, the *Sārasvatī Prakriyā*, and the *Mādhavīya-dhātu-vṛitti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇi. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *l* and *u*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μάλλον ἢ μιμήσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽहं दोषः*; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchaspatis there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *i* and *u*. On page 136, l. 7, read *श्रीवत्* instead of *स्त्रीवत्*; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert *न* after *विना*, or join *विनास्त्रीबोधकत्वं*.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgri*, which forms its Aorist by adding इषं *isham*, इः *ih*, इत् *it*. Here the simplest rule would be that final ऋ *ri* before इषं *isham* becomes र् *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final ऋ *ri* should take Guṇa before इषं *isham* (Pāṇ. VII. 3, 84). This would give us अजागरिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागरिषं *ajāgāriṣham*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for जागृ *jāgri* a special exception from Vṛiddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short α , beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short α , beginning with a consonant and ending in r , like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to जागृ *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।

पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वाः प्राप्तयो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Śārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharanīdhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śāyana to the Rīg-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Śārasvatī II. 25, 1, gives the Benedictive Ātmanepada वरीषीह *varīṣīṣṭa* and स्तरीषीह *stārīṣīṣṭa*; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Krit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pânini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtiśvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *puman*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस् *pumsu*. But in our own Sanskrit grammars we first have a general rule that स is changed to श after any vowel except ञ and ञाँ, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the न *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the न *s* is radical, and would therefore not be liable to be changed into न *sh* after a vowel and Anusvāra (Pāṇ. viii. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of न *s* into न *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the न *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the न *su* is the termination of the locative plural, the न *s* would be sounded as न *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,

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SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

| VOWELS. | | | | | CONSONANTS. | | | | | |
|----------|---------|----------|---------|-------------|----------------|----------------|-------------|---|---|------------------|
| Initial. | Medial. | Initial. | Medial. | Equivalent. | | | | | | |
| अ | - | अ | - | a | क | क | k | प | प | p |
| आ | ा | आ | ा | â | ख | ख | kh | फ | फ | ph |
| इ | ि | इ | ि | i | ग | ग | g | ब | ब | b |
| ई | ी | ई | ी | î | घ | घ | gh | भ | भ | bh |
| उ | ु | उ | ु | u | ङ | ङ | ñ | म | म | m |
| ऊ | ू | ऊ | ू | û | च | च | ch (or k) | य | य | y |
| ऋ | ॠ | ऋ | ॠ | ri (or ri) | छ | छ | chh (or kh) | र | र | r |
| ॠ | ॡ | ॠ | ॡ | ri (or ri) | ज | ज | j (or g) | ल | ल | l |
| ऌ | ॢ | ऌ | ॢ | li (or li) | झ | झ | jh (or gh) | व | व | v |
| ॡ | ॣ | ॡ | ॣ | li (or li) | ञ | ञ | ñ | | | |
| ए | ै | ए | ै | e | ट | ट | ṭ (or t) | श | श | ś (or s) |
| ऐ | ॥ | ऐ | ॥ | ai | ठ | ठ | ṭh (or th) | ष | ष | sh |
| ओ | ो | ओ | ो | o | ड ¹ | ड ¹ | ḍ (or d) | स | स | s |
| औ | ौ | औ | ौ | au | ढ ² | ढ ² | ḍh (or dh) | ह | ह | h |
| | | | | | ण | ण | ṇ (or n) | | | |
| | | | | | त | त | t | ॠ | ॠ | m̐ (or m̐) |
| | | | | | थ | थ | th | ॡ | ॡ | m̐ (or m̐) |
| | | | | | द | द | d | ः | ः | ḥ (or ḥ) |
| | | | | | ध | ध | dh | ॠ | ॠ | (Jihvâmûliya), ḥ |
| | | | | | न | न | n | ॠ | ॠ | (Upadhmanîya), ḥ |

¹ Sometimes represented in the Veda by ढ, ढ, ḍ (or ḍ).

² Sometimes represented in the Veda by ढ्ह, ढ्ह, ḍh (or ḍh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhman. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gîrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gîrnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃskāras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāṣā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kachchāyana's Grammar*, p. lxxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.
Ex. क, ख, क्क; छ, झ, झझ; ङ, ग, गग; घ, ध, घघ; ण, न, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

| | Hard, (tenuis.) | Hard and aspirated, (tenuis aspiratæ.) | Soft, (mediæ.) | Soft and aspirated, (mediæ aspiratæ.) | Nasals. | Liquids. | Sibilants. | Vowels, Short, Long. | Diphthongs. |
|---------------|--------------------|---|-------------------------|--|------------|-------------------------|--------------------|---------------------------|--|
| 1. Gutturals, | क <i>k</i> | ख <i>kh</i> | ग <i>g</i> | घ <i>gh</i> | ङ <i>ṅ</i> | ह <i>h</i> ² | ः ⁴ (χ) | अ <i>a</i> आ <i>ā</i> | ए <i>e</i> ऐ <i>ai</i> ओ <i>o</i> औ <i>au</i> |
| 2. Palatals, | च <i>ch</i> | छ <i>chh</i> | ज <i>j</i> | झ <i>jh</i> | ञ <i>ṇ</i> | य <i>y</i> | श <i>ś</i> | इ <i>i</i> ई <i>ī</i> | |
| 3. Linguals, | ट <i>ṭ</i> | ठ <i>ṭh</i> | ड <i>ḍ</i> ¹ | ढ <i>ḍh</i> ¹ | ण <i>ṇ</i> | र <i>r</i> | ष <i>ṣ</i> | उ <i>u</i> ऊ <i>ū</i> | |
| 4. Dentals, | त <i>t</i> | थ <i>th</i> | द <i>d</i> | ध <i>dh</i> | न <i>n</i> | ल <i>l</i> | स <i>s</i> | ऌ <i>ḷ</i> (ऴ <i>ḷi</i>) | |
| 5. Labials, | प <i>p</i> | फ <i>ph</i> | ब <i>b</i> | भ <i>bh</i> | म <i>m</i> | व <i>v</i> ³ | ः ⁴ (φ) | उ <i>u</i> ऊ <i>ū</i> | |

Unmodified Nasal or Anusvāra, ' *m* or ' *m̐*.

Unmodified Sibilant or Visarga, : *ḥ*.

¹ In the Veda ड *ḍ* and ढ *ḍh*, if between two vowels, are in certain schools written ढ *ḍ* and ढ *ḍh*.

² ह *h* is not properly a liquid, but a soft breathing.

³ व *v* is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *ḥ*.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ॠ *ṛi*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūlīya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmānīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajrákrīti*, having the shape of the thunderbolt) and **𑖑** (called *Gajakumbhākrīti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, i. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign **𑖑**, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, **॥**, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure 8 4; in the Tantrābhidhāna as like two **ॢ** *ṭh*'s. (See Prinsep, Indian Antiquities, vol. i. p. 75.)

§ 8. There are five distinct letters for the five nasals, **ॠ** *ṇ*, **ॡ** *ṇ̄*, **ॢ** *ṇ̄*, **ॣ** *ṇ̄*, **।** *ṇ̄*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṇ* by *k*, *kh*, *g*, *gh*; *ṇ̄* by *ch*, *chh*, *j*, *jh*; *ṇ̄* by *t*, *ṭh*, *d*, *dh*; *ṇ̄* by *t*, *ṭh*, *d*, *dh*; *m* by *p*, *ph*, *b*, *bh*;) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अंकिता instead of अङ्किता *aṅkitā*.

अंषिता instead of अञ्षिता *añchitā*.

कुंडिता instead of कुण्डिता *kuṇḍitā*.

नंदिता instead of नन्दिता *nanditā*.

कंपिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *aṅkitā*, &c.

The same applies to final **म्** *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final *m* in *pausa* may be pronounced as Anusvâra; cf. Sarasvatī-Prakriyā, ed. Bombay, 1829*, pp. 12 and 13. कौमारसम्प्रदायानुसारमिच्छन्ति । अवसाने वा । अवसाने मकारस्यानुस्वारो भवति २३ । देवं । देवम् ॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Śarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, णं, लं, वं, णं, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṣṣyāti*;

instead of तं लभते *taṁ labhate* we may write तल्लभते *taḷ labhate*;

instead of तं वहति *taṁ vahati* we may write तव्वहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṣṣyānam*;

संलभं *saṁlabdham* or सल्लभं *sallaḍdham*;

संवहति *saṁvahati* or सव्वहति *saṁvahati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyaḥ*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ चारन् *saṁ u āran*, changed to सञ्चारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, ष *ṣ*, स *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशिवति *saṁshīṭvati*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—asccribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhāṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sivarájadhani.)

Anusvāra are अँ, अ॑, इँ, इ॑, एँ, ए॑. Thus अंशः *aṁśaḥ*, धनुंषि *dhanuṁshi*, यशंसि *yaśāṁsi*, सिंहः *siṁhaḥ*. Before the semivowels य *y*, र *r*, लृ *lṛ*, वृ *vṛ*, the न् *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namraḥ*, अम्लः *amlaḥ*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the ण् stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūlīya* ञ *χ* (tongue-root letter), *Upadh-mānīya* ञ *φ* (to be breathed upon), *Anusvāra* ण् *m* (after-sound), *Visarga* : ह (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha* र (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akāraḥ*; क *ka*, ककारः *kakāraḥ*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ए, (ऌ), उ, ऋ, ए, ऐ, ओ, औ;
a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

अ, इ, ई, उ, ए, (ऌ), उ, ऋ, ए, ऐ, ओ, औ.
a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au.

There is one exception. If the vowel उ *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोअग्र *go'gra* or गवाग्र *gavāgra*; गोअश्वं *goaśvam*, cows and horses; प्रउग *prauḡa*, yoke; तितउ *titaü*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्लि *klī*, (क्ल *klī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
को *ko*, कौ *kau*.

The only peculiarity is that short *f i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कै and कै. (See Prinsep's Indian Antiquities, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by \. Thus *ak* must be written अक्; *kar*, कर; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क + क = क्क *kka*; न + द = न्द *nda*; त + व = त्व *tva*; स + ख = ख्ख *skha*; च + य = च्य *chya*; प + त = प्त *pta*; क + त = क्त *kta*; क + त + व = क्तव *ktva*; क + त + य = क्त्य *ktya*.

§ 17. The र *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क + र = क्र or क्क *kra*; ग + र = ग्र *gra*; त + र = त्र or त्र *tra*; द + र = द्र *dra*; च + द + र = च्छ्र *shtra*.

The र *r* preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर + च + म = वरश्चम *varshma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केदू *arkendū*.

क *k* followed by च *ch* is written क्च or क्क *ksha*.

ज *j* followed by ञ *ñ* is written ज्ञ *jña*.

झ *jh* is sometimes written झ्ह *jh*.

र *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

ञ *ś*, particularly in combination with other letters, is frequently written ञ.

Ex. ञु *śu*; ञू *śū*; ञ्रा *śra*.

§ 18. The sign of *Virāma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्के instead of युक्के *yuṅkte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॥ is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ॥ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क्क *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्तव *k-t-ra*, क्त्य *k-t-r-ya*, क्तव *k-t-va*, क्क *k-na*, क्क *k-n-ya*, क्क *k-ma*, क्क *k-ya*, क्क or क्क *k-ra*, क्क or क्क *k-r-ya*, क्क *k-la*, क्क *k-va*, क्क *k-v-ya*, क्क *k-sha*, क्क *k-sh-ma*, क्क *k-sh-ya*, क्क *k-sh-va*;—क्क *kh-ya*, क्क *kh-ra*;—ग्ग *g-ya*, ग्ग *g-ra*, ग्ग *g-r-ya*;—ग्ग *gh-na*, ग्ग *gh-n-ya*, ग्ग *gh-ma*, ग्ग *gh-ya*, ग्ग *gh-ra*;—क्क *ṇ-ka*, क्क *ṇ-k-ta*, क्क *ṇ-k-t-ya*, क्क *ṇ-k-ya*,

ह न-k-sha, ह न-k-sh-va, ह न-kha, ह न-kh-ya, ह न-ga, ह न-g-ya, ह न-gha, ह न-gh-ya, ह न-gh-ra, ह न-ña, ह न-ma, ह न-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ña, च ch-ma, च ch-ya;—छ chh-ya, छ chh-ra;—ज j-ja, ज j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra, ज j-va;—ञ ñ-cha, ञ ñ-ch-ma, ञ ñ-ch-ya, ञ ñ-chha, ञ ñ-ja, ञ ñ-ña, ञ ñ-ya.

ट t-ta, ट t-ya;—थ th-ya, थ th-ra;—ड d-ga, ड d-g-ya, ड d-gha, ड d-gh-ra, ड d-ma, ड d-ya;—ढ dh-ya, ढ dh-ra;—ण n-ta, ण n-ña, ण n-da, ण n-d-ya, ण n-d-ra, ण n-d-r-ya, ण n-dha, ण n-na, ण n-ma, ण n-ya, ण n-va.

क t-ka, क t-k-ra, क t-ta, क त-t-ya, क त-t-ra, क त-t-va, क त-ttha, क त-na, क त-n-ya, क त-pa, क त-p-ra, क त-ma, क त-m-ya, क त-ya, क or च त-ra, क त-r-ya, क त-va, क त-sa, क त-s-na, क त-s-n-ya, क त-s-ya;—थ th-ya;—ड d-ga, ड d-gha, ड d-gh-ra, ड d-da, ड d-d-ya, ड d-dha, ड d-dh-ya, ड d-na, ड d-ba, ड d-bha, ड d-bh-ya, ड d-ma, ड d-ya, ड d-ra, ड d-r-ya, ड d-va, ड d-v-ya;—ध dh-na, ध dh-n-ya, ध dh-ma, ध dh-ya, ध dh-ra, ध dh-r-ya, ध dh-va;—न n-ta, न न-t-ya, न न-t-ra, न न-da, न न-d-ra, न न-dha, न न-dh-ra, न न-na, न न-pa, न न-p-ra, न न-ma, न न-ya, न न-ra, न न-sa.

प p-ta, प प-t-ya, प प-na, प प-pa, प प-ma, प प-ya, प प-ra, प प-la, प प-va, प प-sa, प प-s-va;—ब b-gha, ब ब-ja, ब ब-da, ब ब-dha, ब ब-na, ब ब-ba, ब ब-bha, ब ब-bh-ya, ब ब-ya, ब ब-ra, ब ब-va;—भ bh-na, भ bh-ya, भ bh-ra, भ bh-va;—म m-na, म म-pa, म म-p-ra, म म-ba, म म-bha, म म-ma, म म-ya, म म-ra, म म-la, म म-va.

य y-ya, य y-va;—ल l-ka, ल ल-pa, ल ल-ma, ल ल-ya, ल ल-la, ल ल-va;—व v-na, व v-ya, व v-ra, व v-va.

श s-cha, श s-ch-ya, श s-na, श s-ya, श s-ra, श s-r-ya, श s-la, श s-va, श s-v-ya, श s-śa;—ह sh-ta, ह श-t-ya, ह श-t-ra, ह श-t-r-ya, ह श-t-va, ह श-ttha, ह श-ña, ह श-ñ-ya, ह श-pa, ह श-p-ra, ह श-ma, ह श-ya, ह श-va;—स s-ka, स s-kha, स s-ta, स स-t-ya, स स-t-ra, स स-t-va, स स-ttha, स s-na, स स-n-ya, स स-pa, स स-pa, स स-ma, स स-m-ya, स स-ya, स स-ra, स स-va, स स-sa.

ह h-na, ह h-na, ह h-ma, ह ह-ya, ह ह-ra, ह ह-la, ह ह-va.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 |

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for **ए** *e* of **एकः** *ekah*, one.

२ stands for **द्व** *dv* of **द्वौ** *dvau*, two.

३ stands for **त्र** *tr* of **त्रयः** *trayah*, three.

४ stands for **च** *ch* of **चत्वारः** *chatvārah*, four.

५ stands for **प** *p* of **पञ्च** *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woeppke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, VI série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; *Chips from a German Workshop*, vol. II. p. 289.

Pronunciation.

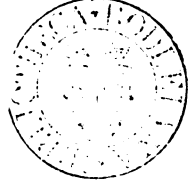
§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short **अ** *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus **क** *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn,' **त** *th* like *th* in 'pothouse,' **फ** *ph* like *ph* in 'topheavy,' **घ** *gh* like *gh* in 'loghouse,' **ध** *dh* like *dh* in 'madhouse,' **भ** *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural **ङ** *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters **च** *ch* and **ज** *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. **डिरेक्टर** *Direkṭar*, **गवर्नमेण्ट** *Gavarṇment*, &c.*
6. The Visarga, *Jihvāmūliya* and *Upadhmanīya* are not now articulated audibly.
7. The dental **स** *s* sounds like *s* in 'sin,' the lingual **श** *śh* like *śh* in 'shun,' the palatal **ष** *ṣ* like *ṣṣ* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.



CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamaḥ*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāṇ. i. 1, 9. अमङ्गलानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥ The real Anusvāra is therefore *nāsika*, nasal; the five nasals are *anunāsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (भां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + ल् + त are changed into द् + ल् + त *dh + t*, इ + ध् + त *i + dh + t*, and इ + द् + त *i + d + t*; इ + द् is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ* = *parivṛiḥ + taḥ*, *parivṛiḥ + dhaḥ* = *parivṛiḥ + dhaḥ* = *parivṛiḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, ए *ṛi*, ल *li*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, ऐ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ 3; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, ए ३ *e 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३ *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ṛi*, ऐ *ṛi*, ल *li*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: ञँ *ā̃*, ञौ *ā̃*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*, if not followed by a double consonant.
2. Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, ए *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāṇ. 1. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ए *ri*, ल *li*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to औ *o*, ए *ri* and ए *ri* to अर् *ar*, ल *li* to अल् *al*. (Pāṇ. 1. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of औ *o*, आर् *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*. (Pāṇ. 1. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ए *ri*, ल *li*.
2. Guṇa vowels: ————— ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā* ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghāna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ए *ri*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *ā*.

Calling the former liquid *, the latter hard vowels, we may say: If the

* The Prātiśākhya calls them *nāmin*, for a different reason; see Rīg-veda-prātiśākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. VI. 1, 101.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

रु or ए + रु or ए = रु $\bar{r} + \bar{r} = \bar{r}$ *.

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + idṛśī = nadīdṛśī*, such a river.

कर्तुं चतुः = कर्तुचतुः *kartri + riju = kartrīju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. VI. 1, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (\bar{ai}).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (\bar{au}).

अ or आ + रु or ए = अर $\bar{a} + \bar{r} = ar$. (Pāṇ. I. 1, 51.)

Ex. तव इन्द्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvā = soktvā*, she having spoken.

† सा चृद्धिः = सद्धिः *sā + riddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्लकारः *tava + likāraḥ = tavalkāraḥ*, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭiḥ = kāmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. VI. 1, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवेव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter *ल li* is left out, because it is of no practical utility. It is treated like *रु ri*, only substituting *ल l* for *र r* in Guṇa and Vṛiddhi. Thus *ल + अनुबन्धः li + anubandhaḥ* becomes *लनुबन्धः lanubandhaḥ*, i. e. having *li* as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with *रि* optional, but they require the shortening of the long \bar{a} . Ex. *ब्रह्मा + र्षिः brahmā + ṛishiḥ = ब्रह्मर्षिः brahmarshiḥ* or *ब्रह्मर्षिः brahma ṛishiḥ*, Brāhmā, a Rishi.

तव ओष्ठः = तवौष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma + aiśvaryaṃ = rāmaiśvaryaṃ*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. VI. 1, 77.) Thus

| | | | | | |
|----------|---|---------------------|----|---|------------------|
| इ or ई | { | अ or आ = अ or या | i | { | ā = yā. |
| | | अु or अू = यु or यू | | | ṛī = yṛī. |
| | | उ or ऊ = यु or यू | | | ū = yū. |
| | | ए or ऐ = ये or यै | | | e, ai = ye, yai. |
| इ or ई | { | ओ or औ = यो or यौ | i | { | o, au = yo, yau. |
| | | | | | |
| | | | | | |
| | | | | | |
| अु or अू | { | अ or आ = र or रा | ṛī | { | ā = rā. |
| | | इ or ई = रि or री | | | ī = rī. |
| | | उ or ऊ = रु or रू | | | ū = rū. |
| | | ए or ऐ = रे or रै | | | e, ai = re, rai. |
| अु or अू | { | ओ or औ = रो or रौ | ṛī | { | o, au = ro, rau. |
| | | | | | |
| | | | | | |
| | | | | | |
| उ or ऊ | { | अ or आ = व or वा | ū | { | ā = vā. |
| | | इ or ई = वि or वी | | | ī = vī. |
| | | अु or अू = वृ or वू | | | ṛī = vṛī. |
| | | ए or ऐ = वे or वै | | | e, ai = ve, vai. |
| उ or ऊ | { | ओ or औ = वो or वौ | ū | { | o, au = vo, vau. |
| | | | | | |
| | | | | | |
| | | | | | |

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *kartri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aidasya = nadyaidasya*, the river of Aīḍa.

In compounds, नदी + अर्थ = नद्यर्थ *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्र्यात्र *chakryatra* or चक्रि अत्र *chakri atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except ā), the last element of the Guṇa-vowel is changed into a semivowel. If ā follows, ā is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. VI. 1, 78.) Thus

ए (e) + any vowel (except ā) = अय् (ay).

ओ (o) + any vowel (except ā) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha* = *sakhayihā*, Friend, here!
 प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!
 प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. vi. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthāḥ*.

श्रिये ऋते = श्रियायृते *śriyai ṛite* = *śriyāyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थः = नावर्थः *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ऐ *e*, औ *o*, may be dropt before all vowels (except *ā*, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayihā*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *ai*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthāḥ*.

3. The final व् *v* of आव् *āv*, for औ *au*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rīg-veda-prāṭisākhya, ed. M. M., Sūtras 129, 132, 135 : Pāṇ. vi. 1, 78; viii. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and व *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra = śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihāṇa = prabho 'nugrihāṇa*,
Lord, please.

In composition this elision is optional. (Pāṇ. VI. 1, 122.)

Ex. गो + अश्वाः = गोऽश्वाः or गोअश्वाः *go + āśvāḥ = go 'śvāḥ* or *go āśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेंद्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचेते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇṭva*, i. e. मणी इव *maṇṭ iva*, like two jewels; दंपतीव *dampattva*, i. e. दंपती इव *dampattī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pāṇ. I. 1, 12.)

Ex. अमी अश्वाः *amī āśvāḥ*, these horses.

अमी इषवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pāṇ. vi. 1, 94.)

Ex. **प्र + एजते = प्रेजते** *pra + ejate = prejate*.

उप + एषते = उपेषते *upa + eshate = upeshate*.

प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.

परा + एक्षति = परेक्षति *parā + ekhati = parekhati*.

उप + ओषति = उपोषति *upa + oshati = uposhati*.

परा + ओहति = परोहति *parā + ohati = parohati*.

This is not the case before the two verbs **एष** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pāṇ. vi. 1, 89.)

Ex. **उप + एषते = उपेधते** *upa + edhate = upaidhate*.

अव + एति = अवेति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **ए** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **ञ** *ñ* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **अर्** *ar*. (Pāṇ. vi. 1, 91.)

Ex. **अप + ञ्छति = अपाञ्छति** *apa + ṛichchhati = apārchchhati*.

अव + ञ्छाति = अवाञ्छति *ava + ṛiñāti = avārñāti*.

प्र + ञ्जते = प्रार्जते *pra + ṛijate = prārjate*.

परा + ञ्शति = परार्शति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **ञ** *ñ*, this lengthening of the **अ** *a* of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds **ऋणं** *ṛiṇam*, debt, and **ऋतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + ऋणं = प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **ऋण + ऋणं = ऋणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + ऋतः = शोकार्णः** *śoka + ṛitaḥ = śokārṇaḥ*, affected by sorrow. Likewise **उह** *ūh*, the substitute for **वाह** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + उहः** *viśva + ūhaḥ*, the acc. plur. of **विश्ववाह** *viśvavāh*, is **विश्वौहः** *viśvauhaḥ*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** *oṣṭhaḥ*, lip, and **ओतुः** *otuḥ*, cat, is preceded in a compound by **अ** or **आ** *ā*, the two vowels may coalesce into **औ** *au* or **ओ** *o*. (Pāṇ. vi. 1, 94, vārt.)

Ex. **अधर + ओष्ठः = अधरौष्ठः** or **अधरोष्ठः** *adhara + oṣṭhaḥ = adharaushṭhaḥ* or *adharoshṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or **स्थूलोतुः** *sthūla + otuḥ = sthūloutuḥ* or *sthūlotuḥ*, a big cat.

* In nouns derived from **प्रेष** *presḥ*, the rule is optional. Ex. **प्रेष** or **प्रेष्य** *preshya* or *praishya*, a messenger. **प्रेष** *presha*, a gleaner, is derived from **प्र** *pra* and **ईष** *īsh*.

If ओष्ठ *oshṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मन + ओष्ठः = मनौष्ठः *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

खैरं *svairam*, wilfulness, and खैरिन् *svairin*, self-willed, from ख + ईर *sva + tra*.

अक्षौहिणी *akshauhini*, a complete army, from अक्ष + ऊहिनी *aksha + ūhini*.

प्रौढः *praudhaḥ*, from प्र + ऊढः *pra + ūdhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra + ūhaḥ*.

प्रैवः *praishah*, a certain prayer, from प्र + एषः *pra + eṣah*. (See § 43.)

प्रैष्यः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. अहो अपेहि *aho apehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of आ *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. इ इन्द्रः *indra*, Oh Indra! उ उनेश *u umeśa*, Oh lord of Umā!

आ एवं *ā evam*, Is it so indeed?

§ 49. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā dlochitam = dlochitam*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. आ एवं किल तत् *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. हे इन्द्र *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. देवदत्ता ३। एहि *devadattā 3 ehi*, Devadatta, come here!

§ 52. Table showing the Combination of Final with Initial Vowels.

| FINAL. | | WITH INITIAL. | | | | | | | | | |
|--------|-----|---------------|-----|-----|-----|-------|-------|-------|-------|------|-------|
| अ a | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| अ a | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| इ i | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| उ u | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| चू चू | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| छू छू | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| लू लू | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| दे ai | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| खो o | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |
| खौ au | आ ā | इ i | ई ī | उ u | ऊ ū | चू चू | छू छू | लू लू | दे ai | खो o | खौ au |

¹ Rā ī ābhyān hrasva rikāre pare ī ī ī rāpadoayam; dāghe tu ī ī yeca. Rājā rāmasāstr.

² Rā or Iā, id.

³ Iā or rā, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, ख *kh*, द *t*, य *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल *l*, ः *h*, ः *m*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख *kh* by क *k*; घ *gh* by ग *g*; छ *chh*, however, not by च *ch*, but by द *t*, &c. Ex. चित्रलिक् *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त *t*, &c. Ex. हृद् *hṛid*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च *ch*, is replaced by the corresponding guttural क *k*†. Ex. वाक् *vāk*, speech; voc. वाक् *vāk*. Final न् *n* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह *h* cannot be final, but is changed into द *t*; sometimes into क *k* or त *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अक् *ach*, a vowel; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical $\text{ष् } sh$ cannot be final, but is replaced by $\text{ट् } t$. Thus $\text{द्विष् } dvish$ becomes $\text{द्विट् } dviṭ$. In a few words final $\text{ष् } sh$ is changed into $\text{क् } k$.

Radical $\text{श् } ś$ cannot be final, but is replaced by $\text{ट् } t$. Thus $\text{विश् } viś$ becomes $\text{विट् } viṭ$. In some words final $\text{श् } ś$ is changed into $\text{क् } k$. (§ 174.)

Final radical $\text{स् } s$ is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvāra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to eleven heads.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an $\text{र् } r$ precedes a final radical tenuis $\text{क् } k$, $\text{ट् } t$, $\text{त् } t$, $\text{प् } p$. Thus

$\text{अबिभर् + त् } = \text{अबिभर् } abibhar + t = abibhar$, 3. p. sing. impf. of $\text{भृ } bhṛi$, to carry.

$\text{अबिभर् + स् } = \text{अबिभर् } abibhar + s = abibhar$, 2. p. sing. impf. of $\text{भृ } bhṛi$, to carry.

$\text{सुवल् + स् } = \text{सुवल् } suvalg + s = suval$, nom. sing. well jumping.

But $\text{ऊर्क् } ūrk$, strength, nom. sing. of $\text{ऊर्ज् } ūrj$.

$\text{अवरिवर्त्ते } avarivart$, 3. p. sing. impf. intens. of $\text{वृत् } vṛit$ or $\text{वृष् } vṛidh$.

$\text{अमार्त्ते } amārt$, from $\text{मृज् } mṛij$. (Pāṇ. VIII. 2, 24.)

The nom. sing. of $\text{चिकीर्श् } chikīrsh$ is $\text{चिकीर् } chikīḥ$, because here the r is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real Anusvāra is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, ळ, ळँ, ळँ.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क k, ख kh, ग g, घ gh, ङ ṅ; च ch, छ chh, ज j, झ jh, ञ ṇ; ट t, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i.e. intermediate between *Sparsās* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishad vivṛita*): ख Ḷ, श Ṣ, स sh, स s, ङ Ḷ, ह h. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ ṭh, त t, थ th, प p, फ ph; ख Ḷ, श Ṣ, स sh, स s, ङ Ḷ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड ḍ, ढ ḍh, द d, ध dh, ब b, भ bh, ङ ṅ, ञ ṇ, न n, म m; ह h, य y, र r, ल l, व v, the Anusvāra ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ ṭh, ढ ḍh, थ th, ध dh, फ ph, भ bh; ख Ḷ, श Ṣ, स sh, स s, ङ Ḷ; ह h; the Visarga : ḥ and Anusvāra ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantaraḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाह्यः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *īshadasprishṭa*, slight non-contact, or *īshadvivṛita*, slight opening; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. i. p. 10. Rig-veda-prātiś. XIII. 3. In the Atharva-veda-prātiśākhya i. 33. we ought to read एकेऽस्पृष्टं *eke 'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च *ch* into ग *g*, or of त *t* into न *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त *t* before palatals (च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ञ *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्चिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्चृणोति *tat + śṛṇoti = tachchṛṇoti*, he hears this *.

तत् + जायते = तच्चजायते *tat + jāyate = tajjāyate*, this is born. The final त *t* is changed into च *ch* and then into ज *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jeta = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त *t* might become either ज *j* or ञ *ñ*. (§ 68.)

§ 63. Final न *n* before ज *j*, झ *jh*, ञ *ñ*, and ञ *ś* is changed to palatal ञ *ñ*.

Ex. तान् + जयति = तान्नयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न *n* before च *ch*, छ *chh*, and ञ *ś* will be given hereafter. See § 73, 74.

§ 64. Final त *t* before द *ḍ*, द *ṭh*, ड *ḍ*, द *ḍh*, ण *ṇ* (not श *śh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तडयते *tat + ḍayate = taḍḍayate*. The final त *t* is changed into द *ḍ* and then into ड *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठकुरः = एतट्टकुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

* ञ *ś*, according to § 92, is generally changed to छ *chh*: तच्चृणोति *tachchṛṇoti*.

The same change would take place before an initial $\text{द } dh$; and before an initial $\text{य } y$, $\text{र } r$ might become either $\text{इ } d$ or $\text{य } y$. (§ 68.)

§ 65. Final $\text{न } n$ before $\text{इ } d$, $\text{द } dh$, $\text{य } y$ (not $\text{श् } sh$, Pāṇ. VIII. 4, 43) is changed to $\text{य } y$.

Ex. महान् + डामरः = महाडामरः *mahān + dāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of $\text{न } n$ before $\text{द } t$ and $\text{द } th$ (not $\text{श् } sh$) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra ($\text{म् } m$) and Visarga ($\text{ह } h$) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and $\text{ल } l$) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. $\text{क् } k$ before sonants, changed into $\text{ग } g$:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhhanagarvitam*, Fie on the purse-proud man!

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except $\text{य } y$: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent*.

2. $\text{द } t$ before sonants, changed into $\text{द } d$:

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrādayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrādhasati*, the mendicant laughs; (also परिव्राड् हसति *parivrād dhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrādmītram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrādbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. *प* before sonants, changed into *ब*:

ककुप + अत्र = ककुबत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुब् *kakubh*.)

अब + घटः = अबघटः *ap + ghataḥ = abghataḥ*, a water-jar.

अप + जयः = अपजयः *ap + jayah = abjayah*, obtaining water.

अप + मयः = अपमयः *ap + mayah = ammayah*, watery. (§ 69.)

ककुप + भिः = ककुभिः *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. *त* before sonants, changed into *द*, except before sonant palatals and linguals, when (according to § 62) it is changed into *ज* and *द*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśah = jagadīśah*, lord of the world.

महत् + धनुः = महद्भनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

त before sonant palatals, changed into *ज*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + jalam = sarijjalam*, water of the river.

त before sonant linguals, changed into *द*: see § 62:

एतत् + डामरः = एतद्दामरः *etat + dāmarah = etaddāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final *त* before the possessive suffixes *मत्* *mat*, *वत्* *vat*, *विन्* *vin*, *वल* *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final *स्* *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *vyotis + mat = vyotishmat*, instead of ज्योतिर्मत् *vyotirmat*; § 84. (Pāp. I. 4, 19.)

§ 67. Additional changes take place if the final surds *क* *k*, *द* *t*, *त* *t*, *प* *p* are followed by initial nasals, chiefly *न* *n* and *म* *m*. The nasals being sonant, they require the change of *क* *k*, *द* *t*, *त* *t*, and *प* *p* into *ग* *g*, *ड* *ḍ*, *ड* *ḍ*, and *ब* *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written *ङ* *ṅ*, *ण* *ṇ*, *न्* *n*, *म्* *m*. (Pāp. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nāgaḥ = dignāgaḥ or diṅnāgaḥ*, a world-elephant.

मधुलिङ्ग + नर्दति = मधुलिङ्गर्दति or मधुलिङ्गनर्दति *madhuliṅg + nardati = madhuliṅgnardati or madhuliṅgnardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप + नदी = अब्जदी or असदी *ap + nadī = abnadī or amnadī*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāgmukhaḥ or prāṅmukhaḥ*, facing the east.

भवत् + मतं = भवन्मतं or भवन्मतं *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ *n*, ञ *n*, or ण *n*) then a final *n* *t* would change its place or organ at the same time that it became a nasal. It would become ङ *n*, ञ *n*, or ण *n*. There are, however, no words in common use beginning with ङ *n*, ञ *n*, or ण *n*.

§ 68. Before the suffix मय *maya* and before मात्र *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṇmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mātram = tanmātram*, element.

Note—Ninety-six is always शण्वति *ṣaṇṇavati*, never षड्वति *ṣaḍvati*.

§ 69. The initial ह *h*, if brought into immediate contact with a final क् *k* (ग् *g*), द् *t* (द् *d*), त् *t* (द् *d*), प् *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhigghastinaḥ* or *dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्धतः *parivrāṭ + hataḥ = parivrāḍhataḥ* or *parivrāḍḍhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam* or *taddhutam*, this is sacrificed.

अप + हरणं = अब्हरणं or अब्भरणं *ap + haraṇam = abharaṇam* or *abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लब्धं = तलब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लाभः *mahān + lābhaḥ = mahāḷ lābhaḥ*, large gain.

§ 72. Final ङ् *n*, ञ् *n*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyaṅ + āste = pratyāṅgāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणस्ते *sugaṇ + āste = sugaṇṇāste*, he sits counting well*.

If ङ् *n*, ञ् *n*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + āhvayasva*, call the poets.

* Technical terms like उद्गादि *udgādi*, a list of suffixes beginning with *un*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, प् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ज्ञ *ś*.
 Final न् *n* before द् *t*, द् *th*, requires the intercession of श् *śh*.
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pân. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिट्ठिभः = चलञ्चिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महान्छक्कुरः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतञ्चरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशान् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, द् *t*, द् *th*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशान्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशान्चिनोति *praśāmśchinoti*. (Pân. VIII. 3, 7.)

§ 74. Final ण् *ṇ* and य् *y* may be followed by initial ज्ञ *ś*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ण् *ṇ* and a द् *t* after the य् *y*. Thus कृश *ṇśa* becomes कृश *ṇkśa* (or कृश्च *ṇkchha*, § 92); कृष *ṇsha* becomes कृष *ṇksha*; कृस *ṇsa* becomes कृस *ṇksa*; यश *ṇśa* becomes यश्च *ṇśa* (or यश्च *ṇchha*); यष *ṇsha* becomes यष *ṇtsha*; यस *ṇsa* becomes यस् *ṇtsa*. (Pân. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) *prāṇ + śete = prāṇśete or prāṇkśete (or prāṇkchete)*.

सुगण् + सरति = सुगणसरति or सुगण्क्षरति *sugaṇ + sarati = sugaṇsarati or sugaṇśsarati*.

§ 75. The same rule applies to final न् *n* before ज्ञ *ś* and स् *s*, but not before श् *śh*, where it remains unchanged. Before ज्ञ *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñs* may again be changed to ञ्च *ñchś*, ञ्च *ñchch* (§ 72, 92), or ञ्च *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स् *nts* may be changed into न्स् *nts*. (Pân. VIII. 3, 30.)

Ex. तान् + षट् = तान्षट् *tān + śaṭ = tānśaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्क्षार्दूलान् or तान्चार्दूलान् or तान्चार्दूलान्
tān + śārdūlān = tānśārdūlān or tānchśārdūlān or tānchchārdūlān or tānchhārdūlān, those tigers. (Pân. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before ज्ञ *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu* or *hinsu*, among enemies. (The base हिंस *hims*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final *ṛ* before *śś* must remain unchanged, and *ṛt* may be inserted.
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ* or *ṣaṭtsaritaḥ*, six rivers. (Pāṇ. VIII. 4, 42; 3, 29.)

Anusvāra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra* = किमत्र *kimatra*, What is there ?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pāṇ. VIII. 4, 59), viz.

Before क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, the final म् *m* or Anusvāra may be changed into ङ *ṅ*.

Before च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, to ञ *ñ*.

Before ट *t*, ठ *ṭh*, ड *d*, ढ *ḍh*, ण *n*, to ण *n*.

Before त *t*, थ *th*, द *d*, ध *dh*, न *n*, to न *n*.

Before प *p*, फ *ph*, ब *b*, भ *bh*, म् *m*, to म् *m*.

Before य *y*, ल *l*, व *v*, to य *y*, ल *l*, व *v*. See § 56. 6.



Hence it follows that final म् *m* may be changed into Anusvāra before all consonants, and must be so changed only before ज *j*, श *ś*, स *s*, ह *h*, and र *r*, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ *ṅ*, ञ *ñ*, ण *n*, न *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals, and dentals. Thus if तां जयति *tān jayati*, he conquers her, is written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or ताम् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किञ्जरोषि) *kim + karoshi = kiñ karoshi* (or *kiñ karoshi*), What doest thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruñ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किंफलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य y, ल l, व v :

सत्वरम् + याति = सत्वरं याति (or सत्वरयाति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तंवेद) *tam + veda = tam veda* (or *taṁ veda*), I know him.

Before र r, श ṣ, ष sh, स s, ह h :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् m before ह h, if ह h be immediately followed by न n, म् m, य y, ल l, व v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + ह्रुते = किं ह्रुते or किंन्रुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or कियँह्यः *kim + hyaḥ = kim hyaḥ* or *kiy' hyaḥ*, What about yesterday ?

किम् + ह्रलयति = किं ह्रलयति or किंम्रलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kri* is preceded by the preposition सम् *sam*, an स s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṁskṛitaḥ*, hallowed.

§ 81. In सचाज् *samrāj*, nom. सचाद् *samrāt*, king, न् *m* is never changed. (Pāṇ. VIII. 3, 25.)

Visarga and Final स s and र r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र *r*.

§ 83. The only sibilant which can be final in *pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ह कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tata ḥ kāmah*), hence love.

पूर्वः + चंद्रः = पूर्वेचंद्रः *pūrnah + chandrah = pūrnas chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhāyā = taros chhāyā*, the shade of the tree.

भीतः + टलति = भीतहलति *bhītaḥ + ṭalati = bhītaśṭalati*, the frightened man is disturbed.

भग्नः + ठकुरः = भग्नहकुरः *bhagnah + ṭhakkurah = bhagnashṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ह पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyā ḥ pāram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptah + śīśuh = suptaś śīśuh* or *suptah śīśuh*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgaḥ + shoḍaśah = bhāgash shoḍaśah* or *bhāgaḥ shoḍaśah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamās-sargah* or *prathamah sargah*, the first section.

Note 1—If Visarga is followed by an initial *त्स* *ts*, it is not changed into dental *स्* *s*, but remains Visarga, as if followed by *स्* *s*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in *इस्* *is* or *उस्* *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with *क्* *k*, *ख्* *kh*, *प्* *p*, *फ्* *ph*, and are governed by these words, *श्* *sh* may be substituted for final Visarga. सपिप्पिबति or सपिः पिबति *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सपिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into *र* *r*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by *आ* *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by *अ* *a*, and followed by any vowel except *अ* *a*, the Visarga is dropt.
3. If the Visarga is preceded by *अ* *a*, and followed by a sonant consonant, the Visarga is dropt, and the *अ* *a* changed to *ओ* *o*.
4. If the Visarga is preceded by *अ* *a*, and followed by *अ* *a*, the Visarga is dropt, *अ* *a* changed into *ओ* *o*, after which, according to § 41, the initial *अ* *a* must be elided. The sign of the elision is *ऽ*, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविर्हदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बन्धः = पशोर्बन्धः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanaḥ*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *āsvāḥ + amī = āsvā amī*, these horses.

आगताः + क्षुषयः = आगता क्षुषयः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eshaḥ = ka eshaḥ*, Who is he ?

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishih = ka ṛishih*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गन्धः = शोभनो गन्धः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ*, the lingual *n*.

निर्वीणः + दीपः = निर्वीणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astraṁ = ayo 'straṁ*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *र**. This *र*, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again ; प्रातः *prātaḥ*, early ; अंतः *antaḥ*, within ; स्वः *svaḥ*, heaven ; अहः *ahaḥ*, day (§ 196); in the voc. sing. of nouns in चुरि, ex. पितः *pitah*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as अजागर् *ajāgar*, 2. 3. sing. impf. of जागृ *jāgri*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give !

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्रातरक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुनारोगी *punah + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣa* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः मृताḥ *saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa eṣa* becomes occasionally सैष *saisha*, he, this person. स इंद्रः *sa indrah* appears as सेंद्रः *sendrah*. (Pân. VI. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods !

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e.g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e.g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुंभ** *kumbhā*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *kaṛṇ*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुंभः = अयस्कुंभः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख** *kh*, **प्** *p*, and **फ** *ph*, always take **श्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पिष्पानं** *sarpiḥ + pānam = sarpishpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuḥ + kāmāḥ = āyushkāmaḥ*, fond of life.

Note—**भ्रातृपुत्रः** *bhrātṛputraḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātūḥ putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *purāḥ*, **तिरः** *tiraḥ*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *purāḥ + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tiraḥ + kārī = tiraskārī*, despising. In **तिरः** *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रादुः** *prāduḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख** *kh*, **प्** *p* or **फ** *ph*, take **श्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmāḥ = nishkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āvishkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = dushkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatushkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **श्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejaḥ + vin = tejastvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotishmat*, with light.

रजः + वल = रजस्वल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् , the स् s , preceded by इ i or उ u , is changed into श् sh , after which the त् becomes ट् $ṭ$.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archishṭvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् as retain their final स् s , while nouns in इस् is and उस् us change it into श् sh (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskaḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣhkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् r (§ 85) retain the र् r before the सु su of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīḥpatiḥ*, धूर्पतिः *dhūrpatiḥ*, धूर्पतिः *dhūrpatiḥ*, स्वःपतिः *svaḥpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् r is treated like स् s before the Pada-terminations, and in composition before words beginning with र् r : hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīs.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI. 1, 73-76.)

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *n̄* (for न् *n*). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्शतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्शेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महच्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावन्शशः or धावच्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अपच्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग् *g*, इ *ḍ*, द् *ḍ*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, इ *ḍ*, द् *ḍ*, or ब् *b* are changed into घ *gh*, द *dh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

Table showing the Combination of Final with Initial Consonants.

| FINAL. | I | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|-----------------|-----------|---|----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| | IN PAUSĀ. | अ | आ | इ | उ | ए | ओ | अ | इ | उ | ए | ओ | अ | इ | उ | ए | ओ |
| I. क् | क(ग) | ग | गा | ... | ग | ग | ग | ... | ... | ग | ग | ग | ... | ... | ग | ग | ग |
| II. ख् | ... | ख | ख | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| III. ग् | ग(ङ) | ङ | ङा | ... | ङ | ङ | ङ | ... | ... | ङ | ङ | ङ | ... | ... | ङ | ङ | ङ |
| IV. घ् | ... | घ | घा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| V. ङ् | ङ(ङ) | ङ | ङा | ... | ङ | ङ | ङ | ... | ... | ङ | ङ | ङ | ... | ... | ङ | ङ | ङ |
| VI. च् | ... | च | चा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| VII. छ् | च(च) | च | चा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| VIII. ज् | ज(ज) | ज | जा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| IX a. ञ् and र् | ... | ञ | जा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| exc. झ; and झः | ... | झ | झा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| IX b. झः | ... | झ | झा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| झः (not झर्) | ... | झ | झा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |

Note.—I. The sign ... means that no change takes place in the initial or final letter.

II. The sign ' before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided.

III. In col. IX b, id. means that the form is the same as in col. IX a.

IV. The sign ' is used to distinguish the real and necessary from the optional Anusvara.

| FINAL. | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
|--------------------------------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|----|
| I. क् | त | थ | द | ध | न | प | फ | ब | भ | म | य | र | ल | व | श | ष | स | ह |
| II. क् | ... | ... | ग् | ग् | नक् | ... | ... | ग् | ग् | ग् | ग् | ग् | ग् | ग् | कशक् | ... | ... | ग् |
| III. द् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| IV. य् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| V. त् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| VI. न् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| VII. प् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| VIII. म् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| IXa. :and द् exc. कःand खाः | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |
| IXb. खाः कः(not खर्) | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | कशक् | ... | ... | ग् |

NATI, or Change of Dental न् n and स् s into Lingual य् n and श् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual य् n and श् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in *simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into य् n.

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual य् n if it is preceded by the linguals च् ri, छ् ri, र् r, or श् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ ṅ, ह h, ण ṇ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n. (Pân. VIII. 4, 1; 2.)

Ex. नृ + नां = नृणां *nṛi + nām = nṛiṇām*, gen. plur. of नृ *nṛi*, man.

कर्णः *karnah*, ear.

दूषणं *dūṣhaṇam*, abuse.

वृंहणं *vṛimhaṇam*, nourishing, (ह h is guttural and preceded by Anusvâra.)

अर्केण *arkeṇa*, by the sun, (क k is guttural.)

गृह्णाति *grihṇāti*, he takes, (ह h is guttural.)

क्षिप्युः *kshipnyuh*, throwing, (प p is labial.)

प्रेम्णा *premnâ*, by love, (म् m is labial.)

ब्रह्मण्यः *brahmanyah*, kind to Brahmans, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निवस्यः *nishannah*, rested, (न् n is followed by न् n, which is itself afterwards changed to य् n.)

अक्षयवत् *akshanvat*, having eyes, (य् n is followed by व् v.)

प्रायेण *prâyena*, generally, (य् y does not prevent the change.)

But अर्चन *archana*, worship, (च ch is palatal.)

अर्णवेन *arṇavena*, by the ocean, (य् n is lingual.)

दर्शनं *darśanam*, a system of philosophy, (श् s is palatal.)

अर्धेन *ardhena*, by half, (ध dh is dental.)

कुर्वन्ति *kurvanti*, they do, (न् n is followed by त् t.)

रामान् *rāmān*, the Râmas, (न् n is final.)

Note—रुग्णः *rugnah*, like वृक्णः *vriknah* (Pân. VI. 1, 16), should be written with य् n. The र् r is no protection for the न् n. Thus अग्नि *agni* has to be especially mentioned as an exception for not changing its न् n into य् n in compounds, such as शराग्निः *śarāgniḥ*. (Pân. Gaṇa *kshubhnâdi*.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना nā, the sign of the Krī conjugation, are not changed into ञ् n in the two verbs तृप् trip and क्षुब्ध kshubh (Pāṇ. VIII. 4, 39). Hence

तृप्नोति tripnoti, he pleases *. क्षुब्धति kshubhnāti, he shakes.

But शृणोति śṛṇoti, he hears. पुष्पाति pushṇāti, he nourishes.

क्षुभाय kshubhāya, imper. shake.

Table showing the Changes of न् n into ञ् n.

| च ri, | in spite of intervening Vowels, Gutturals (including ह h and Anusvāra), Labials (including व v), and य y, | change | if there follow Vowels, or |
|--------|---|--------|-------------------------------|
| च ri, | | न् n | न् n, |
| र r, | | into | म् m, |
| श् sh, | | ञ् n | य y, व v. |

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ञ् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or श् sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ञ् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्नी bārdhrī, a leathern thong, + नस nasa, nose, gives बार्ध्नीसः bārdhrīṇasaḥ, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् charman, leather, + नासिका nāsikā, nose, gives चर्मनासिकः charmandāsikah, if it means having a leathern nose. An important exception is सर्वनामन् sarvanāman, a technical term for pronouns, (सर्वे sarva being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. I, 27.) Other proper names not following the general rule, are त्रिनयनः trinayanaḥ†,

* In the Veda we find तृप्नुहि tripnuhi, Rv. II. 16, 6 ; तृप्णवः tripṇavaḥ, Rv. III. 42, 2.

† The Śārasvatī says संज्ञायाम् वा, that the n is optionally changed when Trinayanaḥ is a name. Hence त्रिनयनः trinayanaḥ or त्रिणयनः triṇayanaḥ. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Râma; स्वर्भानुः *svarbhānuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vrītraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vrītrahanam*, acc. of वृत्रहन् *vrītrahan*. (Pân. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वाह्णः *sarvāhṇah*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ a. (Pân. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कैसः क्षीरपानः *kāmsaḥ kshīrapānah*, may be pronounced with dental or lingual न् n (न् n or ण् n); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇah*, milk-drinking. (Pân. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavāhaṇam*, a hay-cart, is spelt with lingual ण् n; while in ordinary compounds, such as इन्द्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् n remains unchanged. (Pân. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् n of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbha-vāpeṇa*, by sowing from a bean-jar. (Pân. VIII. 4, 38.)
3. In a compound the change of न् n into ण् n does not take place if the first word ends in ग् g.

Ex. चक्र + अयनं = चक्रायनं *rik + ayanam = rīgayanam*.

Some grammarians restrict this to proper names. (Pân. VIII. 4, 3, 5.)

Or if it ends in श् sh, and the next is formed by a primary suffix with न् n.

Ex. निः + पानं = निष्पानं *nīḥ + pānam = nīshpānam*.

यजुः + पावनं = यजुष्पावनं *yajuhḥ + pāvanam = yajushpāvanam*. (Pân. VIII. 4, 35.)

4. In compounds the न् n of nouns ending in न् n, and the न् n of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrīhivāpinah*; but also व्रीहिवापिनः *vrīhivāpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrīhivāpāṇi* or *vrīhivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrīhivāpeṇa* or *vrīhivāpeṇa*, instrum. sing.

Likewise feminines such as ब्रीहिवापिणी or ब्रीहिवापिनी *vrihivāpiṇī* or *vrihivāpinī*. (Kās.-Vṛtti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapaḥ* (i. e. donkey-keeper) becomes खरपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीयः *mātrībhogīyaḥ*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन् *īna* (*samāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīṇī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kās.-Vṛtti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vṛitrahan*, Vṛitra-killer; gen. वृत्रहणः *vṛitrahaṇaḥ*; but दीर्घहन् *dīrghāhntī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapena*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayaṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अन् *ana*, अणि *ani*, अनीय *anīya*, इन् *in*, नन् *na* (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेगणं *pra + inganam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampanam = prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भ् भृ *bhā*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याप् *pyāp*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तरं *antar*, निर् *nir*, परा *parā*, परि *pari*, and प्र *pra*, and after दृ *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = परानुदति *parā + nudati = parānudati*, he pushes away.

अन्तः + नयति = अन्तर्नयति *antaḥ + nayati = antarnayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + nāyakaḥ = praṇāyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

णिषि *niṣi*, to kiss; प्रणिषितव्यं or प्रनिषितव्यं *praṇiṣitavyam* or *praniṣitavyam*.

णिक्ष् *niṣh*, to kiss; प्रणिक्ष्यं or प्रनिक्ष्यं *praṇikṣyaṇam* or *pranikṣyaṇam*.

णिदि *niḍi*, to blame; प्रणिन्दनं or प्रनिन्दनं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pāṇ. VI. 1, 65, vārt.)

नृत् *nṛit*, to dance.

नन्द *nand*, to rejoice.

नर्द *nard*, to howl.

नक् *nakk*, to destroy.

नाद् *nāḍi*, to fall down, (Chur *.)

नाष् *nāth*, to ask.

नाध् *nādh*, to beg.

नृ *nṛi*, to lead.

Ex. परिनिर्तनं *parinartanam*; परिन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *n* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranāśṭaḥ*, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनीति = प्राणीति *pra + aniti = prāṇiti*, he breathes; but परि + अनीति = पर्यानीति *pari + aniti = paryāṇiti* (Pāṇ. VIII. 4, 19, 21.). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *parā* is पराप्राणिषति *parāprāṇiṣati*. (Pāṇ. VIII. 4, 19, 21.)

* It is not नद् *naḍ*, to dance, but नर्द *naḍ* of the Chur class, and hence written with a long ḍ. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = ग्रहयते *pra + hanyate = prahanyate*, he is struck down; अन्तरहयते *antarhanyate* (Pân. VIII. 4, 24); but प्र + घ्नति = प्रघ्नति *pra + ghnanti = praghnanti*, they kill. Also ग्रहणम् *grahṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहन्मि *grahanmi or prahanmi*; ग्रहन्वः or ग्रहन्वः *grahanvah or prahanvah*.

7. The न् *n* of नु *nu* of the Su and of ना *nā* of the Krî conjugation is changed to श् *sh* in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pân. VIII. 4, 15.)

Ex. ग्रहियन्ति *grahiyanti*; प्रमीयन्ति *pramiyanti*.

8. The न् *n* of the termination आनि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into श् *sh* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, प्स *psd*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vârt.)

ग्रह्यगदत् *grahyagadat*; ग्रह्यनदत् *grahyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

ग्रनिपचति or ग्रणिपचति *granipachati or pranipachati*.

Except again in verbs beginning with क् *ka* or ख् *kha*, or ending in श् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनष्टि *pranipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ṇ)*, which forms मिमीते *mimīte*, he measures, and the root मेङ् *me(ṇ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (div)* means *sāmyati*, or *śam* conjugated like *div*, and not *sāmayate*.

Change of स् s into ष sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual ष sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश pāśa, &c.

If an inserted Anusvāra† or the Visarga or ष sh intervenes between the vowel and the स् s, the change into ष sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishā*; nom. plur. सर्पिंषि *sarpīṃshi* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes), or सर्पिष्णु *sarpishṣhu* (here the ष sh intervenes).

वाक् वक्शु, loc. plur. of वाक् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिक् (क्) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्तु गीर्शु, loc. plur. of गीर् *gir*, speech.

कमल् + सु = कमल्लु *kamal + su = kamalshu*, naming the goddess Lakshmī.

ध्रोक्षति *dhrokshyati*, fut. of दृह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द d.)

पोक्षति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष sh is changed into क k.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpishkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpishṭaraḥ*; (here the त t of तरः *taraḥ* is changed into द t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstārā*. (Pāṇ. VIII. 3, 101.)

3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīḥ + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśiṣaḥ*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṃsu*, loc. plur. of पुंस् *puṃs*, man, Pada base पुन् *pum*, it does not become पुंषु *puṃshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंषु *puṃshu*, or, if we wish to preserve the स् s, पुष्णु *punṣu*. According to Pāṇini, however, पुंसु *puṃsu* is the right form. The Sārasvatī prescribes पुंषु *puṃshu*.

Table showing the Changes of स् s into श् sh.

| Any Vowels except अ, आ \ddot{a} , (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क k , र r , ल l if immediately preceding, | change स् s into श् sh | if there follow Vowels, or त् t , थ th , न् n , म m , य y , व v . |
|---|-------------------------------------|---|
|---|-------------------------------------|---|

§ 101. The same rule produces the change of स् s into श् sh in roots beginning with स् s , if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ \ddot{a} : Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvāpa*, I have slept. सिध् *sidh*, Des. सिधित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into श् sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a : Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the श् sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिशिञ्चति *abhishhiñchati*, he sprinkles; अभिशिञ्चेत् *abhishishhecha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिशिञ्चते *abhishesichyate* (Pāṇ. VIII. 3, 112); but in the desiderative स् s is changed, अभिशिञ्चति *abhishishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s , and followed by a vowel or by a dental consonant, (likewise स्मि *smi*, to smile, सिद् *svid*, to sweat, खद् *svad*, to taste, स्वञ् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with श् sh . Thus they write शिध् *shidh*, डा *shḍā*, श्मि *shmi*. (Pāṇ. VI. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, सृन् *strī*, to cover, सृन् *stri*, to cover, स्तौ *styai*, to sound, सेक् *sek*, to go, सृ *sri*, to go, in order to show that their initial स् s is not liable to be changed into श् sh under any circumstances.

They then give the general rule that this initial श् sh is to be changed into स् s , in all these verbs, except शिष् *shṭhiv*, to spit, and श्वष् *shvashk*, to go, (and according to some in श्यै *shyai*, Sār.) unless where श् sh is enjoined a second time.

Now श sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विहौति *vi + stauti = vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिध् *sidh*, Des. सिषित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to श sh, the initial स् s remains unchanged. सिध् *sidh*, सिसेधियति *sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to श sh. स्तु *stu*, Des. तुष्टयति *tushṭayati*. सिध् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधयिषति *sishedhayishati*; but सुसूयति *susūyati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into श sh. सिद् *svīd*, सिस्वेदयिषति *sisvedayishati*. स्वद् *svad*, सिस्वादयिषति *sisvādayishati*. सह् *sah*, सिसाहयिषति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *sū* (*tud*), सो *so* (*div*), स्तु *stu* (*ad*), स्तुभ् *stubbh* (*bhū*); or even if separated by reduplication, in the verbs स्था *sthā*, सेनय *senaya*, सिध् *sidh*, सिच् *sich*, संज् *sañj*, संज् *svañj*, सद् *sad*, स्तम्भ् *stambh*, खन् *svan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions : अभिषुणोति *abhishuṇoti*. अभिषुवति *abhishuvati*. अभिष्यति *abhishyati*. परिहौति *parishṭauti*. परिहोभते *parishṭobhate*. अभिहास्यति *abhishṭhāsyati*. अभिषेणयति *abhishheṇayati*. परिषेधति *parishedhati*. अभिषिंचति *abhishiñchati*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्राति *abhishṭabhnāti* (VIII. 3, 67 and 114). Also अवश्यम् *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्यति *vi* and *avashvāṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate*.

After prepositions and augment : अभ्यषुणोत् *abhyashuṇot*. पर्यषुवत् *paryashuvāt*. अभ्यष्यत् *abhyashyat*. पर्यहौत् *paryashṭaut*. अभ्यहोभत् *abhyashṭobhata*. अभ्यहात् *abhyashṭhāt*. अभ्यषेणयत् *abhyasheṇayat*. पर्यषेधत् *paryashedhat*. अभ्यषिंचत् *abhyashiñchat*. पर्यषजत् *paryashajāt*. अभ्यष्वजत् *abhyashvajata*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyasṭabhnāt*. व्यष्यत् *vyashvāṇat* and अवाष्यत् *avāshvāṇat*. पर्यषेवत् *paryashevāt*.

After prepositions and reduplication (VIII. 3, 64): अभितहौ *abhitashṭhau*. अभिषिषेणयिषति *abhishishheṇayishati*. अभिषिषेधयिषति *abhishishedhayishati*. अभिषिषिषति *abhishishikshati*. अभिषिषिंचति *abhishishañkshati* and अभ्यषिषिंचत् *abhyashishañkshat*. परिषिष्वजते *parishishvāñkshate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितहंभ *abhitashṭambha*. अवष्यत् *avashashvāṇa*. परिषिषेव *parishisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayaḥ*, सिव् *siv*, सह् *sah*; कृ *kṛi* (if with initial स् s, स्कृ *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and संज् *svañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्यद् *syand* may take *ष् sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कन्द *skand* may take *ष् sh*, though not in the past participle in त *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर *sphur* and स्फुल्ल *sphul* may take *ष् sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take *ष् sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes *ष् sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the *ष् sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhiśhyāt*. प्रादुःष्यात् *prāduḥśhyāt*. प्रादुःषन्ति *prāduḥśhanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes *ष् sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptah*. दुःषुप्तः *duḥshuptah*.

Exceptional cases, where *स् s* is used, and not *ष् sh*:

11. The verb सिष् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिष्यते *abhisēsichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisēdhati*.
13. The verb सह् *sah*, if changed to सोढ् *soḍh* (VIII. 3, 115). परिसोढुं *parisoḍhum*.
14. The verbs स्तम् *stambh*, सिव् *sv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पयसीवहन् *paryasīvashat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisōshyati*. अभिसुसुः *abhisusūh*.
16. The verbs सद् *sad*, स्वञ्ज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhiśhasāda*. अभिषसज् *abhiśhasaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् *nyasīdat* or *nyasādat*.

§ 104. There are many compounds in which the initial *स् s* of the second word is changed to *ष् sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushthu*, well; दुष्ठु *dushthu*, ill; सुष्मा *sushmā*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमौ *agnishomau*, Agni and Soma; मातृष्वसृ *mātrishvasri*, mother's sister; पितृष्वसृ *pitriśvasri*, father's sister; गोष्ठः *goshṭhah*, cow-stable; अग्निष्टोमः *agnishṭomah*, a sacrifice; ज्योतिष्टोमः *jyotishṭomah*, a sacrifice, (here the final *स् s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, *स् s* is changed to *ष् sh* whenever ह् *h* becomes ट् *ṭ*: nom. तुराषाद् *turāśhāt*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ध् *dh* into Lingual ढ् *ḍh*.

§ 105. The ध् *dh* of the second pers. plur. Âtm. is changed to ढ् *ḍh* in the reduplicated perfect, the aorist, and in षीध् *śhīdhvam* of the benedictive, provided the ध् *dh*, or the षी *śhī* of षीध् *śhīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृढ् *chakṛiḍhve*.

चु *chyu*; Aor. अच्योढुं *achyoḍhvam*.

सु *plu*; Bened. षोषीढुं *ploshīḍhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धं *akshibdhvam*.

यज् *yaj*; Bened. यक्षिब्धं *yakshidhvam*.

If the same terminations are preceded by the intermediate इ, and the इ be preceded by य, र, ल, व, ह, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvīdhve* or लुलुविद्वे *luluvīdhve*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविद्वं *alavidhvam*.

लु *lu*; Bened. लविषीध्वं *lavishīdhvam* or लविषीद्वं *lavishīdhvam*.

But बुद् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshṭi*, he hates, अद्वेद् *adveṭ*, he hated, द्विद्वि *dviddhi*, Hate! द्विद् *dviṭ*, a hater, द्विषः *dvishah*, of a hater, द्विद्वसु *dviṭsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final श् *sh* into क् *k*, ट् *ṭ*, ड् *ḍ*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *praiḡga*, fore-yoke, तिताउ *titaiḡ*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-étā*, going in front, नमउक्तिः *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final **स्** before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final **अ** *a* and **आ** *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda + ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda + i* = तुदे *tude*, I beat, *Ātm.*

दान + इ *dāna + i* = दाने *dāne*, in the gift.

दान + ई *dāna + ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short **अ** *a*, it becomes necessary to lay down some rules requiring final **अ** *a* to be dropt before certain vowels. Thus if **अम्** *am* is put down as the general termination of the acc. sing., as in **वाचं** *vāch-am*, it is necessary to enjoin the omission of final **अ** *a* of **शिव** *śiva* before the **अम्** *am* of the acc. sing., in order to arrive at **शिवं** *śivam*. In the same manner, if **अम्** *am* is put down as the termination of the 1. p. sing. impf. Par., and **ए** *e* as that of the 1. p. sing. pres. *Ātm.*, we can form regularly **अद्वेषं** *advēṣ-am* and **द्विषे** *dviṣhe*; but we have to lay down a new rule, according to which the final **अ** *a* of **तुद** *tuda* is dropt, in order to arrive at the correct forms **अतुदं** *atud(a)-am* and **तुदे** *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical **आ** *ā*, certain phonetic rules had to be laid down, according to which the final **आ** *ā* had to be elided before certain terminations beginning with vowels. Thus the dative **शंखम्ना** + **ए** *śaṅkhaḍhmā + e* was said to form **शंखम्ने** *śaṅkhaḍhme*, (to the shell-blower,) by dropping the final **आ** *ā*, and not **शंखम्नै** *śaṅkhaḍhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the **आ** *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long **आ** *ā*, many special rules have to be observed, according to which final **आ** *ā* is either elided, or changed to **ई** *ī* or to **ए** *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā + anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final **इ** *i*, **ई** *ī*, **उ** *u*, **ऊ** *ū*, **ऋ** *ṛi*, if followed by vowels or diphthongs, are generally changed to **य** *y*, **व** *v*, **र** *r*.

Ex. मति + ऐ = मत्तै *matī + ai* = मत्तयै *matyai*, to the mind.

जिगि + उः = जिग्युः *jigī + uḥ* = जिग्युह *jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu + oḥ* = भान्वोह *bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi + ā* = पित्रा *pitṛā*, by the father.

बिभी + अति = बिभ्यति *bibhī + ati* = बिभ्यति *bibhyati*, they fear.

In some cases इ i and ई ē are changed to इय iy; उ u and ऊ ū to उव uv; च ri to रि ri; च ri to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अयुः = शिश्रिययुः śisri + athuh = śisriyathuh, you (two) have gone.

भी + इ = भियि bhi + i = bhiyi, in fear.

यु + अंति = युवन्ति yu + anti = yuvanti, they join.

युयु + उः = युयुयुः yuyu + uh = yuyuvuh, they have joined.

सुषु + ए = सुषुवे sushu + e = sushuve, I have brought forth.

भू + इ = भुवि bhu + i = bhuvi, on earth.

मृ + अते = म्रियते mri + ate = mriyate, he dies.

गृ + अति = गिरति gr + ati = girati, he swallows.

पपृ + इ = पपुरि papr + i = papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति bibhyati from भी bhi, but जिह्रियति jihriyati from ह्री hri.

§ 111. Final च ri, if followed by terminational consonants, is changed to इर ir; and after labials to उर ur.

गृ gr, to shout; Passive गीर्यते gir-yate; Part. गीर्यः girṇah.

पृ pr, to fill; Passive पूर्यते pur-yate; Part पूर्यः purṇah.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final च ri changed to रि ri, final च ri to इर ir or उर ur. (See § 390.)

§ 112. -ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

दे + अते = दयते de + ate = dayate, he protects.

रै + ए = राये rai + e = rāye, to wealth.

गो + ए = गवे go + e = gāve, to the cow.

नौ + अः = नावः nau + ah = nāvah, the ships.

Roots terminated by a radical diphthong (except ये vye in redupl. perf., Pāṇ. vi. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता de + tā = dātā, he will protect.

दे + सीय = दासीय de + śīya = dāśīya, May I protect!

म्लै + ता = म्लाता mlai + tā = mlātā, he will wither.

शो + ता = शाता śo + tā = śātā, he will pare.

But in the Present ग्लै + अति = ग्लायति glai + ati = glāyati, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ख kh, द t, ध dh, न n, त t, प p, म m, ल l, ः h, ँ m, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध yudh, battle, would in the vocative singular be

युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final (§ 54. 1); and द् *d* is changed into त् *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its च् *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स = वाक् *vāch* + *s* = *vāk*, speech; nom. sing.

प्राञ्च् + स = प्राङ् *prāñch* + *s* = *prāñ*, eastern; nom. sing. masc. Here प्राञ्च् *prāñch*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prāñ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल् + स = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष्ट् + त् = अद्वेष्ट् *advēṣṭ* + *t* = *advēṣṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्ति *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचमि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भञ्ज् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मानच् + ति = मानसि *māmath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मानच् *māmath*, he shakes much.

रुन्ध् + ध्वे = रुद्धे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ् *gh*, द्ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + tah = labdhah*, taken.

रुन्ध् + थः = रुद्धः *rundh + thah = runddhah* (also spelt रुध् *rundhah*), you two obstruct.

रुन्ध् + तः = रुद्धः *rundh + tah = runddhah*, they two obstruct.

अबांध् + तं = अबान्द्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + याः = अबन्द्धाः *abandh + thāh = abanddhāh*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबान्द्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into ध् *dham*. The same applies to अबन्द्धाः *abanddhāh*, though here the termination याः *thāh* was aspirated in itself.

§ 118. If घ् *gh*, द्ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, द् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhih*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धुः *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh + taḥ = dhattaḥ*; दध् + थः = धत्थः *dadh + thaḥ = dhattthaḥ*; दध् + से = धत्से *dadh + se = dhatsē*; दध् + ध्वं = धद्ध्वं *dadh + dhvam = dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, ङ् *ṅ* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युञ्ज् + धि = युंजि *yuñj + dhi = yuṅgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch + i = vāchi*.

वाच् + य = वाच्य *vāch + ya = vāchya*, to be spoken.

वच् + मः = वचमः *vach + maḥ = vachmaḥ*, we speak.

वच् + वः = वचवः *vach + vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद *advēṭ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvesh + si = dvekshi*, thou hatest; aor. अद्विषत् *advikshat*, he hated.

पोष्यति *pokshyati* (*posh + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द् *t*.

Ex. द्विष् + तः = द्विष्टः *dvish + taḥ = dvishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish + tamam = sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *t*, द् *t*, द् *t*, न् *n*, and स् *s*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvit + dhi = dviddhi*, hate thou.

मृद् + नाति = मृदयाति *mṛṇ + nāti = mṛṇyāti*.

ईद + ते = ईदते *īd + te = īdte*, he praises.

षट् + नां = षष्टौ *ṣaṭ + nām = ṣaṣṭām*, of six.

षट् + नवतिः = षष्ट्यतिः *ṣaṭ + navatiḥ = ṣaṣṭyatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *dvish + dhvam = dviddhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विदसु *dvish + su = dvitsu*, loc. plur. among haters.

Exceptions to this rule, such as धृक् *dhriśh*, nom. धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mrij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *srij*, to let forth, and भ्रज् *bhrajj*, to roast (भ्रस् *bhrasj*, Pāp. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + थ = मृष्ट *mrij + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयद्ध्वं *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज्ञस् *chh*, क्षस् *ksh*, शस् *sch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshtā*, he will enter.

विज् + ध्वं = विद्ध्वं *viś + dhvam = viddhvam*, enter you.

Loc. plur. विज् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राक्ष् *prāchh*; nom. प्राट् *prāt*, an asker.

Verbal base प्राक्ष् *prachh*; प्राक्ष् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्राक्ष् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राक्ष् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्ष् *taksh*; तक्ष् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base राक्ष् *raksh*; गोरक्ष् + सु = गोरदसु *goraksh + su = goraṭsu*, among cow-herds.

Verbal base चक्ष् *chaksh*; चक्ष् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्ष् + ध्वे = चद्धे *chaksh + dhve = chaddhve*, you see.

व्रश्च् *vraśch*, to cut; nom. sing. वृट् *vṛiṭ*.

व्रश्च् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रश्च् + ता = व्रष्टा *vraśch + tā = vrashtā*, he will cut.

§ 126. The ज्ञस् of दिज् *diś*, to show, दृज् *dris*, to see, स्पृज् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *dris*; nom. sing. दृक् *drīk*; instrum. plur. दृग्भिः *drigbbhiḥ*.

In the root नज् *naś*, the change of ज्ञस् into क् *k* or ट् *ṭ* is optional (Pāp. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāp. VIII. 2, 32), and in उष्णिह् *ushñih*; or (2) like द् *dh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक *dhuk*; instrum. plur. धुभिः *dhugbhiḥ*; loc. plur. धुषु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दृढः *drih+taḥ = dṛiḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vāṭsu*).

लिह् + तः = लीडः *lih+taḥ = līḍhaḥ*.

रुह् + तः = रूढः *ruh+taḥ = rūḍhaḥ*.

In लीडः *līḍhaḥ* and रूढः *rūḍhaḥ*, द् + त् द् + त् are changed to द् + द् *ḍh+ḍh*, or, more correctly, to इ द् + द् *ḍh* (§ 117); then the first इ द् is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ri*; e.g. वृह् + तः = वृढ *vrih+ta = vṛiḍha*.

The vowel of सह *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh*, मुह् *muh*, सुह् *snuh*, स्निह् *snih*) is treated either as घ् *gh* or द् *dh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. धुक *dhruk* and धुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दृढः *dṛiḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah+taḥ = naddhaḥ*, bound.

As to अनहुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वस्यामि *vas+syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas+se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas+si = sassi*, thou sleepest.

निस् + से = निस्से *nims+se = nimsse*, thou kissest.

पेपेस् + सि = पेपेस्शि *pepes+si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *sās+dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās+dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशान्त् or अशाः *aśās+s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशान्त् *aśās+t = aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t̥*, *d̥*, *dh̥* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t̥* or by *s*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *arunāt* or *अरुणः* *arunaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *n̥* and *m̥* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *कम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन्* *suhin*, Pada base of *सुहिंसु* *suhimsu*. If *n̥* were changed to Anusvāra, we should have to write *सुहिंशु* *suhinṣhu*.

§ 134. *n̥* remains unchanged before semivowels.

Ex. *हन्त्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वन् *prenvān**, propelling, from *इन्व* *inv*.

§ 135. *m̥* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *र* *ra*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *ल* *la*.

§ 136. *m̥* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m̥* or *v̥*, is changed into *n̥*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशान्* *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम्* + *म* *gam+ma*, *गम्* + *व* *gam+va*.

But nom. plur. *प्रशानः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिङ्गति* *āliṅgati* or *āliṅgati*, he embraces.

वञ्चयति or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

उत्कण्ठते or *उत्कण्ठते* *utkaṇṭhate* or *utkaṇṭhate*, he longs.

गन्तुं or *गन्तुं* *gantum* or *gantum*, to go.

कम्पते or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम्* + *कल्पः* *sam + kalpaḥ*, it is optional to change final *m̥*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṅkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

* If the *n̥* before *v̥* were treated as Anusvāra, the second *n̥* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvāra is the only nasal that can stand before the sibilants ञ *ś*, श *śh*, स *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting. यज्ञं यजुंश्च *yajūmśhi*, the prayers.

हंसः *hamsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to ञ *ñ*.

Ex. याज्ञा *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh*. (See § 91.)

Ex. गच्छ *richh*, to go; गच्छति *richchhati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ *chh* before a suffix beginning with न *n* or म *m* is changed to ञ *ś*.

Ex. प्रच्छ + न = प्रश्नः *prachh+na=praśnaḥ*, question.

प्राप्रच्छ + मि = प्राप्रश्मि *pāprachh+mi=pāpraśmi*, I ask frequently.

Before च *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पृय + तः = पूतः *pūy+taḥ=pūtaḥ*, decaying.

तुर्व + नः = तूर्णः *turv+naḥ=tūrṇaḥ*, killed.

दिदिव + वान् = दिदिवान् *didiv+vān=didivān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्व *tvā*.

Ex. दिव *div*, to play, दीव्यति *divyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर *gur*, to exert, गूर्णः *gūrṇaḥ*.

जृजि *jṛi* (i. e. जिर् *jir*), to grow old, जीर्यति *jīryati*.

गिर *gir*, voice; instrum. plur. गीर्भिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व + जावः = तूर्वावः *turv+āvah=tūrāvah*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर *ir* and उर *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर + स = गीर् or गीः *gir+s=gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स *s*.

Loc. plur. सुपिस् + सु = सुपीः *supi+su=supīḥ*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus+s=sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except र् र and ह् ह, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् र or ह् ह, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् ह, is preceded by र् र or ह् ह, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahmman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र् र must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarsāḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśsyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Krit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. I.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *pr̥tīpadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *vepathu*, trembling, from वेप *vep*, to tremble.
स्वयथु *svayathu*, swelling, from स्वि *svi*, to swell.
क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, रहिन *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strīpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*pr̥tīpadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

— Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūrī* in उरीकृत्य *ūrīkritya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *sva*, heaven; अयास् *ayās*, fire; संवत् *saṁvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sāmi*, half; भूर् *bhūr*, atmosphere; सुदि *sudi*, the light fortnight, and बदि *badi*, the dark fortnight, the usual abbreviations for शुक्लपक्षः *śuklapakṣaḥ* and कृष्णपक्षः *kṛṣṇapakṣaḥ*, or बहुलपक्षः *bahulapakṣaḥ*, (Warren, Kālasankalita, p. 361.) According to Rādhakānta, सुदि *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; दारः *dārāḥ*, plur. masc. wife; आपः *āpāḥ*, plur. fem. water; वर्षाः *varṣāḥ*, plur. fem. the rainy season, i.e. the rains; सिकताः *sikatāḥ*, plur. fem. sand; बहुलाः *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ङ *ṅ*, ञ *ṇ*, य *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

Terminations for Masculines and Femines.

| SINGULAR. | DUAL. | PLURAL. |
|---|----------------------|-------------------|
| Nom. स् <i>s</i> (which is always dropt) | } औ <i>au</i> | } अः <i>aḥ</i> |
| Acc. अं <i>am</i> | | |
| Instr. आ <i>ā</i> | } भ्यां <i>bhyāṁ</i> | } भिः <i>bhiḥ</i> |
| Dat. ए <i>e</i> | | |
| Abl. अः <i>aḥ</i> | | |
| Gen. अः <i>aḥ</i> | } ओः <i>oḥ</i> | } आं <i>ām</i> |
| Loc. इ <i>i</i> | | |
| Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i> | औ <i>au</i> | अः <i>aḥ</i> |

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ् } n$ before gutturals, $\text{ञ् } n$ before palatals, $\text{य् } n$ before linguals, $\text{न् } n$ before dentals, $\text{म् } m$ before labials, Anu-svâra before sibilants and $\text{ह् } h$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. I. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच् } pratyach$, Nom. Dual $\text{प्रत्यांचौ } pratyāñch-au$; base $\text{प्रत्यच् } pratyāñch$. (Āṅga.)

Instrum. Plur. $\text{प्रत्यग्भिः } pratyag-bhiḥ$; base $\text{प्रत्यच् } pratyach$. (Pada.)

Gen. Dual $\text{प्रतीचोः } pratīch-oḥ$; base $\text{प्रतीच् } pratīch$. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ञ् } n$ and $\text{ल् } l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स् } s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट् } t$ may be inserted after the final $\text{ञ् } n$.

Base $\text{सुगञ् } sugāṇ$, a ready reckoner, masc. fem. neut. (from $\text{सु } su$, well, and root $\text{गञ् } gaṇ$, to count.) (Accent, Pāṇ. VI. I, 169.)

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|---------------|--------------------------|---------------------------------|--------------------------------|
| N. | $\text{सुगञ् } sugāṇ$ | $\text{सुगणौ } sugāṇ-au$ | $\text{सुगणः } sugāṇ-aḥ$ |
| A. | $\text{सुगणं } sugāṇ-am$ | | |
| I. | $\text{सुगणा } sugāṇ-ā$ | $\text{सुगणभ्यां } sugāṇ-bhyām$ | $\text{सुगणिभः } sugāṇ-bhiḥ$ |
| D. | $\text{सुगणे } sugāṇ-e$ | | $\text{सुगणभ्यः } sugāṇ-bhyaḥ$ |
| Ab. } G. } | $\text{सुगणः } sugāṇ-aḥ$ | | |
| L. | $\text{सुगणि } sugāṇ-i$ | $\text{सुगणोः } sugāṇ-oḥ$ | $\text{सुगणां } sugāṇ-ām$ |
| V. | $\text{सुगण } sugāṇ$ | | $\text{सुगणसु } sugāṇ-su *$ |
| | | $\text{सुगणौ } sugāṇ-au$ | $\text{सुगणः } sugāṇ-aḥ$ |
| | SINGULAR. N. A. V. | NEUTER. DUAL. | PLURAL. |
| | $\text{सुगञ् } sugāṇ †$ | $\text{सुगणी } sugāṇ-ī$ | $\text{सुगणि } sugāṇ-i.$ |

* Or $\text{सुगंदसु } sugāṇt-su$, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter sugāṇ would therefore be, not sugāṇ , but súgāṇ .

§ 155. Bases ending in gutturals, क *k*, ख *kh*, ग *g*, घ *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|----------------------------|------------|----------------------------------|------------|----------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | सर्वशक् <i>sarvaśák</i> | } | सर्वशक्नौ <i>sarvaśákau</i> | } | सर्वशकः <i>sarvaśákah</i> |
| A. | सर्वशकं <i>sarvaśákam</i> | | | | सर्वशक्तिः <i>sarvaśágbhiḥ</i> |
| I. | सर्वशक्ता <i>sarvaśákā</i> | } | सर्वशक्त्या <i>sarvaśágbhyām</i> | } | सर्वशक्त्यः <i>sarvaśágbhyaḥ</i> |
| D. | सर्वशक्ते <i>sarvaśáke</i> | | | | सर्वशक्तानां <i>sarvaśákām</i> |
| Ab. | } | } | } | } | सर्वशक्तुः <i>sarvaśákshu*</i> |
| G. | | | | | |
| L. | सर्वशक्ति <i>sarvaśáki</i> | | | | |

| NEUTER. | | |
|-----------|----------------------------|-----------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. A.V. | सर्वशक्नी <i>sarvaśákī</i> | सर्वशक्ति <i>sarvaśánki</i> |

All regular nouns ending in क *k*, ख *kh*, ग *g*, घ *gh*, ट *t*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, त् *t*, थ *th*, द *d*, ध *dh*, प *p*, फ *ph*, ब *b*, भ *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख *kh*. चित्रलिख *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख *likh*, to paint.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|---------------------------------|------------|-------------------------------------|------------|-------------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | चित्रलिक् <i>chitralik†</i> | } | चित्रलिक्नौ <i>chitralikhau</i> | } | चित्रलिखः <i>chitralikhaḥ</i> |
| A. | चित्रलिक्कं <i>chitralikkam</i> | | | | चित्रलिक्तिः <i>chitraligbhiḥ</i> |
| I. | चित्रलिक्ता <i>chitralikhā</i> | } | चित्रलिक्त्या <i>chitraligbhyām</i> | } | चित्रलिक्त्यः <i>chitraligbhyaḥ</i> |
| D. | चित्रलिक्ते <i>chitralikhe</i> | | | | चित्रलिक्तां <i>chitralikhām</i> |
| Ab. | } | } | } | } | चित्रलिक्तुः <i>chitralikshu*</i> |
| G. | | | | | |
| L. | चित्रलिक्ति <i>chitralikhi</i> | | | | |

| NEUTER. | | |
|-----------|--------------------------------|--------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. A.V. | चित्रलिक्नी <i>chitralikī†</i> | चित्रलिक्ति <i>chitralikhi</i> |

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क *k*, see § 100.

† क *k* instead of ख *kh*, see § 113; 54. 1.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक *sarvasak*.

| BASE. | NOM. S. | NOM. PL. M. F. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|--|------------------|-------------------|----------------------|--------------------|-------------------|
| हरित् <i>harit</i> , green | हरित् | हरितः | हरिभिः | हरित्सु | हरिंति |
| m. f. n. | <i>harit</i> | <i>haritah</i> | <i>haridbhiḥ</i> | <i>haritsu</i> | <i>harinti</i> |
| अग्निमत् <i>agnimath</i> , fire-kindling | अग्निमत् | अग्निमथः | अग्निमभिः | अग्निमत्सु | अग्निमंथि |
| m. f. n. | <i>agnimat</i> * | <i>agnimathah</i> | <i>agnimadbhiḥ</i> † | <i>agnimatsu</i> ‡ | <i>agnimanthi</i> |
| सुहृद् <i>suhrid</i> , friendly | सुहृद् | सुहृदः | सुहृभिः | सुहृत्सु | सुहृदि |
| m. f. n. | <i>suhrit</i> | <i>suhridah</i> | <i>suhridbhiḥ</i> | <i>suhritsu</i> | <i>suhridi</i> |
| बुध् <i>budh</i> , knowing | भुत् | बुधः | भुभिः | भुत्सु | बुंथि |
| m. f. n. | <i>bhūt</i> | <i>būdhaḥ</i> | <i>bhubbhiḥ</i> | <i>bhutsu</i> | <i>būndhi</i> |
| गुप् <i>gup</i> , guardian | गुप् | गुपः | गुप्भिः | गुप्सु | गुंप्ति |
| m. f. n. | <i>gup</i> | <i>gūpaḥ</i> | <i>gubbhiḥ</i> | <i>gupsu</i> | <i>gūmpi</i> |
| ककुब् <i>kakubh</i> , region | ककुब् | ककुभः | ककुभिः | ककुप्सु | ककुंभि |
| f. | <i>kakup</i> | <i>kakubhaḥ</i> | <i>kakubbhiḥ</i> | <i>kakupsu</i> | <i>-kakumbhi</i> |

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज *j*, झ *jh*.

Bases ending in च *ch* change च *ch* into क *k*, or ग *g*, except when followed by a termination beginning with a vowel.

Base जलमुच *jalamuch*, masc. cloud (water-dropping).

| | SINGULAR. | DUAL. | PLURAL. |
|----------|--------------------------|---------------------------------|------------------------------|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. | जलमुक् <i>jalamuk</i> | जलमुचौ <i>jalamuchau</i> | जलमुचः <i>jalamuchaḥ</i> |
| A. | जलमुचं <i>jalamucham</i> | | |
| I. | जलमुचा <i>jalamuchā</i> | जलमुग्भ्यां <i>jalamugbhyām</i> | जलमुग्भिः <i>jalamugbhiḥ</i> |
| D. | जलमुचे <i>jalamuche</i> | | |
| Ab. | जलमुचः <i>jalamuchaḥ</i> | जलमुचोः <i>jalamuehoḥ</i> | जलमुचां <i>jalamuchām</i> |
| G. | | | |
| L. | जलमुचि <i>jalamuchi</i> | | जलमुक्षु <i>jalamukshu</i> |
| | SINGULAR. | DUAL. | PLURAL. |
| N. A. V. | जलमुक् <i>jalamuk</i> | जलमुचौ <i>jalamucht</i> | जलमुचि <i>jalamuñchi</i> |

Decline like जलमुच *jalamuch*,—वाच् *vāch*, fem. speech ; त्वच् *tvach*, fem. skin ; रुच् *ruch*, fem. light ; सुच् *sruch*, fem. ladle.

* च *th* final changed into त् *t*. See § 113; 54. I. Final स *s* dropt, § 55.

† See § 66.

‡ See § 54. I.

|| See § 118.

§ 159. Special bases in च् ch.

| BASE. | NOM. S. | INSTR. PL. | LOC. PL. | NOM. PL. |
|--|---------------------|-----------------------------|--------------------------|---|
| कुञ्च <i>kruñch</i> *, moving crookedly, a curlew | कुञ्च <i>krún</i> | कुञ्चभिः <i>krúnbbhiḥ</i> | कुञ्चु <i>krúnkshu</i> | कुञ्चः (Accent, Pāp. VI. I, 182) <i>krúnchaḥ</i> |
| प्राञ्च <i>prāñch</i> , if it means worship- ping | प्राञ्च <i>prāñ</i> | प्राञ्चभिः <i>prāñbbhiḥ</i> | प्राञ्चु <i>prāñkshu</i> | प्राञ्चः (Accent, Pāp. VI. I, 182) <i>prāñchaḥ</i> (Acc. the same) |
| वृश्च <i>vrīsch</i> †, cutting | वृश्च <i>vrīṣ</i> | वृश्चभिः <i>vrīṣbbhiḥ</i> | वृश्चु <i>vrīṣkshu</i> | वृश्चः (Accent, Pāp. VI. I, 168) <i>vrīschuḥ</i> |

§ 160. Bases ending in च् ch change च् ch into ज्ञ, which becomes द, when final, and before consonants. (See § 125; 174. 6: Pāp. VI. 4, 19.)

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|----------------------------------|---------------------|----------------------|-----------------------------|--------------------------|---------------------|
| प्राश्च <i>prāsch</i> , an asker | प्राश्च <i>prāś</i> | प्राशः <i>prāśaḥ</i> | प्राश्चभिः <i>prāśbbhiḥ</i> | प्राश्चु <i>prāśkshu</i> | प्राशि <i>prāśi</i> |

§ 161. Bases ending in ज्ञ j, if regular, follow the example of nouns in च् ch, except that they preserve ज्ञ j before vowels.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|-----------------------------|-----------------|--------------------|--------------------------|-----------------------|-------------------|
| रुज् <i>ruj</i> , disease | रुक् <i>rūk</i> | रुजः <i>rújaḥ</i> | रुग्भिः <i>rugbbhiḥ</i> | रुक्षु <i>rukshu</i> | रुजि <i>rúñji</i> |
| ऊर्ज् <i>úrj</i> , strength | ऊर्क <i>úrk</i> | ऊर्जः <i>úrjaḥ</i> | ऊर्ग्भिः <i>úrgbbhiḥ</i> | ऊर्क्षु <i>úrkshu</i> | ऊर्जि <i>úrji</i> |

Other regular nouns in ज्ञ j,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ritvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज्ञ j changeable to द d.

Some bases ending in ज्ञ j change ज्ञ j into द, when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्च + स *krunk* + s; स s and क् k are dropt, see § 114.

† Derived from the root व्रश्च *vrāsch*, (in the Dhātupāṭha, ओव्रश्च्), to cut. According to Sanskrit grammarians, the penultimate स s or ज्ञ is dropt, and च् ch before consonants or if final changed into द. (See § 114.)

‡ The form वृद् *vrīṣ* (not व्रद् *vrat*) is confirmed by Siddhānta-Kaumudī (1863), vol. I. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. I. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुवेति केचित् । बहूर्जि नुमतिषेधः । बहूर्जि कुलानि । अन्त्यापूर्वे नुमिच्छन्तेके । बहूर्जि । (Pāp. VII. I, 72, vārt.)

Base सञ्ज *samrāj*, masc. sovereign.

| | SINGULAR. | DUAL. | PLURAL. |
|------|-------------------------|--------------------------------|---|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. | सम्राट् <i>samrāt</i> | सम्राजौ <i>samrājau</i> | सम्राजः <i>samrājah</i> |
| A. | सम्राजं <i>samrājam</i> | | |
| I. | सम्राजा <i>samrājā</i> | सम्राजभ्यां <i>samrādbhyaṁ</i> | सम्राजभिः <i>samrādbhiḥ</i> |
| D. | सम्राजे <i>samrāje</i> | | |
| Ab. | सम्राजः <i>samrājah</i> | सम्राजोः <i>samrājoh</i> | सम्राजां <i>samrājām</i> |
| G. | | | |
| L. | सम्राजि <i>samrāji</i> | | सम्राजसु <i>samrātsu</i> or सम्राजसु <i>samrātsu*</i> |

The words which follow this declension are mostly nouns derived, without any suffix, from the roots भ्रज् *bhrāj* (दुभाज्, not भ्राज्), to shine; मृज् *mrij*, to clean; यज् *yaj* (except ऋत्विज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *srij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asrij*, blood, are not derived from सृज् *srij*); भ्रञ्ज् *bhrajj*, to roast (भस्ज्). Also परिव्राज् *parivrāj*, a mendicant.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|--|----------------------------|------------------------------|-----------------------------------|-------------------------------|
| विभ्राज् <i>vibhrāj</i> , resplendent | विभ्राद् <i>vibhrāt†</i> | विभ्राजः <i>vibhrājah</i> | विभ्राद्भिः <i>vibhrādbhiḥ</i> | विभ्रादसु <i>vibhrātsu</i> |
| देवेज् <i>devej‡</i> , worshipper of the gods | देवेद् <i>deveṭ</i> | देवेजः <i>devejah</i> | देवेद्भिः <i>deveḍbhiḥ</i> | देवेदसु <i>deveṭsu</i> |
| विश्वसृज् <i>viśvasrij</i> , creator of the universe | विश्वसृद् <i>viśvasriṭ</i> | विश्वसृजः <i>viśvasrijah</i> | विश्वसृद्भिः <i>viśvasriḍbhiḥ</i> | विश्वसृदसु <i>viśvasriṭsu</i> |
| परिव्राज् <i>parivrāj</i> , a mendicant | परिव्राद् <i>parivrāt</i> | परिव्राजः <i>parivrājah</i> | परिव्राद्भिः <i>parivrādbhiḥ</i> | परिव्रादसु <i>parivrātsu</i> |
| विश्वाराज् <i>viśvarāj</i> , an universal monarch | विश्वाराद् <i>viśvárāt</i> | विश्वाराजः <i>viśvarājah</i> | विश्वाराद्भिः <i>viśvárādbhiḥ</i> | विश्वारादसु <i>viśvárātsu</i> |
| भृञ्ज् <i>bhrijj</i> , roasting | भृद् <i>bhriṭ</i> | भृञ्जः <i>bhrijjah</i> | भृद्भिः <i>bhriḍbhiḥ</i> | भृदसु <i>bhriṭsu</i> |

§ 163. Irregular bases in ज् *j*.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|------------------------------|-----------------|---------------------|------------------------|---------------------|
| I. खंज् <i>khāñj</i> ¶, lame | खन् <i>khán</i> | खंजः <i>khāñjah</i> | खन्भिः <i>khanbhiḥ</i> | खन्सु <i>khansu</i> |

* Cf. § 76.

† From another root, विभ्राक् *vibhrāk*, विभ्राग्भिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. अवयाज् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयाज् *avayāj*.

| SINGULAR. MASC. FEM. | | DUAL. MASC. FEM. | | PLURAL. MASC. FEM. | |
|-------------------------|---|---------------------|-----------------------------|-----------------------|--------------------------|
| N. | अवयाः <i>avayāḥ</i> | } | अवयाजौ <i>avayājau</i> | } | अवयाजः <i>avayājāḥ</i> |
| A. | अवयाजं <i>avayājam</i> | | | | |
| I. | अवयाजा <i>avayājā</i> | } | अवयोभ्यां <i>avayobhyām</i> | } | अवयोभिः <i>avayobhiḥ</i> |
| D. | अवयाने <i>avayāje</i> | | | | |
| Ab. | } | } | } | } | } |
| G. | | | | | |
| L. | अवयाजि <i>avayāji</i> | } | अवयाजोः <i>avayājōḥ</i> | } | अवयाजां <i>avayājām</i> |
| V. | अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i> | | | | |
| | | | like Nom. | | like Nom. |

§ 164. Bases ending in र् *r*.

Bases ending in र् *r* are regular, only इ *i* and उ *u*, preceding the र् *r*, are lengthened, if the र् *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् *r* remains unchanged though followed by ष *ṣh*. (§ 90.)

Base गिर् *gir*, fem. voice.

| SINGULAR. MASC. FEM. | | DUAL. MASC. FEM. | | PLURAL. MASC. FEM. | |
|-------------------------|-------------------|---------------------|---------------------------|-----------------------|------------------------|
| N.V. | गीः <i>gīḥ</i> | } | गिरौ <i>gīrau</i> | } | गिरः <i>gīraḥ</i> |
| A. | गिरं <i>gīram</i> | | | | |
| I. | गिरा <i>gīrā</i> | } | गीर्भ्यां <i>gīrbhyām</i> | } | गीर्भिः <i>gīrbhiḥ</i> |
| D. | गिरे <i>gīrē</i> | | | | |
| Ab. | } | } | } | } | } |
| G. | | | | | |
| L. | गिरि <i>gīrī</i> | } | गिरोः <i>gīrōḥ</i> | } | गिरां <i>gīrām</i> |
| | | | | | |

Base वार् *vār*, neut. water.

| SINGULAR. N.A.V. | | NEUTER. DUAL. | | PLURAL. | |
|---------------------------------------|------------------|-------------------|---------------------------|---------------------------|------------------------------|
| I. | वार् <i>vār</i> | | वारी <i>vārī*</i> | | वार्ति <i>vārī</i> |
| | वारा <i>vārā</i> | | वार्भ्यां <i>vārbhyām</i> | | वार्भिः <i>vārbhiḥ</i> , &c. |
| BASE. | | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
| पुर् <i>pur</i> , f. town | | पूः <i>pūḥ</i> | पुः <i>pūraḥ</i> | पूभिः <i>pūrbhiḥ</i> | पूषु <i>pūrshū</i> |
| द्वार् <i>dvār</i> , f. door | | द्वाः <i>dvāḥ</i> | द्वारः <i>dvāraḥ</i> | द्वार्भिः <i>dvārbhiḥ</i> | द्वारु <i>dvārshū</i> |
| किर् <i>kir</i> , m. f. n. scattering | | कीः <i>kīḥ</i> | किरः <i>kīraḥ</i> | कीभिः <i>kīrbhiḥ</i> | कीषु <i>kīrshū</i> † |

* According to Pāṇ. vi. 1, 168, *vārī* would have the accent on the first, while *hridī*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. 1. p. 125.

§ 165. Bases in *स* *s*.

(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.

Bases ending in *स* *s* change the *स* *s* according to the general euphonic rules explained above. Thus

अस् as, if final, becomes *अः aḥ*. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष्* and *उष् ish* and *ush*. (See § 100.)

अस् as before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)

अस् as before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumandh*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pâp. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि manānsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotīmshi*; from *चक्षुः chakshuh*, *चक्षूंषि chakshūmshi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|-------------------------|------------|-------------------------------|------------|----------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N. | <i>सुमनाः sumandh</i> | } | <i>सुमनसौ sumānasau</i> | } | <i>सुमनसः sumānasah</i> |
| A. | <i>सुमनसं sumānasam</i> | | | | |
| I. | <i>सुमनसा sumānasā</i> | } | <i>सुमनोभ्यां sumānobhyām</i> | } | <i>सुमनोभिः sumānobhiḥ</i> |
| D. | <i>सुमनसे sumānase</i> | | | | |
| Ab. } | <i>सुमनसः sumānasah</i> | } | <i>सुमनसोः sumānasoh</i> | } | <i>सुमनसां sumānasām</i> |
| G. | | | | | |
| L. | <i>सुमनसि sumānasi</i> | } | <i>सुमनसौ sūmanasau</i> | } | <i>सुमनःसु sumānaḥsu</i> |
| V. | <i>सुमनः sūmanah</i> | | | | |
| | | | | | <i>सुमनसः sūmanasah</i> |

| SINGULAR. | | DUAL. | | PLURAL. | |
|----------------------|--|------------------------|--|---------------------------|--|
| N. A. V. | | | | | |
| <i>सुमनः sumānah</i> | | <i>सुमनसौ sumānasā</i> | | <i>सुमनांसि sumānānsi</i> | |

The rest like the masc. and fem.

Base सुज्योतिस् *sujoyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|--------------------------------|------------|------------------------------------|------------|---|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N. V. | सुज्योतिः <i>sujoyōtiḥ</i> | } | सुज्योतिवौ <i>sujoyōtishau</i> | } | सुज्योतिषः <i>sujoyōtishaḥ</i> |
| A. | सुज्योतिषं <i>sujoyōtisham</i> | | | | |
| I. | सुज्योतिषा <i>sujoyōtishā</i> | } | सुज्योतिभ्यौ <i>sujoyōtirbhyām</i> | } | सुज्योतिभिः <i>sujoyōtirbhiḥ</i> |
| D. | सुज्योतिषे <i>sujoyōtishē</i> | | | | |
| Ab. | } | } | } | } | सुज्योतिभ्यः <i>sujoyōtirbhyaḥ</i> |
| G. | | | | | |
| L. | सुज्योतिषि <i>sujoyōtishi</i> | } | सुज्योतिषोः <i>sujoyōtishoḥ</i> | } | सुज्योतिषां <i>sujoyōtishām</i> सुज्योतिःसु <i>sujoyōtishu</i> |
| | | | | | |

NEUTER.

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------------------|--------------------------------|---------------------------------|
| N. A. V. सुज्योतिः <i>sujoyōtiḥ</i> | सुज्योतिवौ <i>sujoyōtishāu</i> | सुज्योतींषि <i>sujoyōtīnshi</i> |

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. वेधाः *vedhāḥ*, m. wise. चंद्रमस् *chandramas*, N. s. चंद्रमाः *chandramāḥ*, m. moon. प्रचेतस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m., Nom. prop. of a lawgiver. दिवौकस् *divaukas*, N. s. दिवौकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payah*, n. milk. अयस् *ayas*, N. s. अयः *ayah*, n. iron. यशस् *yaśas*, N. s. यशः *yaśah*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body*.

§ 166. जरज *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; नष्टहविः *naṣṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

| Base जरा jará. | | Base जरस् jaras. | |
|----------------|--------------------|------------------|-------------|
| SINGULAR. | | SINGULAR. | |
| N. | जरा jará* | deest; term. | स् s |
| A. | जरां jarám | जरसं jarás-am | |
| I. | जरया jaráyá | जरसा jarás-á | |
| D. | जरायै jaráyai | जरसे jarás-e | |
| Ab. | जरायाः jaráyāḥ | जरसः jarás-aḥ | |
| G. | जरायाः jaráyāḥ | जरसः jarás-aḥ | |
| L. | जरायां jaráyām | जरसि jarás-i | |
| V. | जरे jaré | deest | |
| DUAL. | | DUAL. | |
| N. A. V. | जरे jaré | जरसौ jarás-au | |
| I. D. Ab. | जराभ्यां jarábhyām | deest; term. | भ्यां bhyām |
| G. L. | जरयोः jaráyoh | जरसोः jarás-oh | |
| PLURAL. | | PLURAL. | |
| N. V. | जराः jarāḥ | जरसः jarás-aḥ | |
| A. | जराः jarāḥ | जरसः jarás-aḥ | |
| I. | जराभिः jarābhiḥ | deest; term. | भिः bhiḥ |
| D. Ab. | जराभ्यः jarābhyaḥ | deest; term. | भ्यः bhyaḥ |
| G. | जराणां jarāṇām | जरसां jarás-ām | |
| L. | जरासु jarāsu | deest; term. | सु su |

§ 167. In compositions, besides the regular forms from जरा jará, viz. निर्जरः nirjarah, निर्जरा nirjará, निर्जरं nirjaram, (ageless,) grammarians allow the base in स् s to be used before all terminations beginning with vowels†.

| SINGULAR. | SINGULAR. |
|----------------------------|--|
| MASC. | MASC. FEM. |
| N. निर्जरः nirjarah† | deest |
| A. निर्जरं nirjaram or | निर्जरसं nirjarasam |
| I. निर्जरेण nirjareṇa or | निर्जरसा nirjarasá (निर्जरसिन nirjarasina, masc.) |
| D. निर्जराय nirjaráya or | निर्जरसे nirjarase |
| Ab. निर्जरात् nirjarát or | निर्जरसः nirjarasaḥ (निर्जरसात् nirjarasát, masc.) |
| G. निर्जरस्य nirjarasya or | निर्जरसः nirjarasaḥ (निर्जरसस्य nirjarasasya, masc.) |
| L. निर्जरे nirjare or | निर्जरसि nirjarasi |
| V. निर्जर nirjara | deest |

* The declension of जरा jará, as a regular fem. in ञा íd, is given here by anticipation for the sake of comparison with the defective जरस् jarás.

† By a pedantic adherence to the Sûtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. i. pp. 103, 141.)

‡ The declension of निर्जरः nirjarah, as a regular masc. in ञा a, is given by anticipation for the sake of comparison with the defective निर्जरस् nirjaras.

| DUAL. | | DUAL. | |
|-----------|----------------------------------|-----------------------------|--|
| N. A. V. | निर्जरौ <i>nirjarau</i> or | निर्जरसौ <i>nirjarasau</i> | |
| I. D. Ab. | निर्जराभ्यां <i>nirjardbhyām</i> | deest | |
| G. L. | निर्जरयोः <i>nirjarayoh</i> or | निर्जरसोः <i>nirjarasoh</i> | |
| PLURAL. | | PLURAL. | |
| N. V. | निर्जराः <i>nirjardh</i> or | निर्जरसः <i>nirjarasah</i> | |
| A. | निर्जरान् <i>nirjardn</i> or | निर्जरसः <i>nirjarasah</i> | |
| I. | निर्जरैः <i>nirjaraih</i> | deest | (निर्जरसैः <i>nirjarasaih</i> , masc.) |
| D. Ab. | निर्जरेभ्यः <i>nirjarebhyah</i> | deest | |
| G. | निर्जराणां <i>nirjarāṇām</i> or | निर्जरसां <i>nirjarasām</i> | |
| L. | निर्जरेषु <i>nirjareshu</i> | deest | |

Fem. निर्जरा *nirjard*, like कान्ता *kāntā*.

Neut. निर्जरं *nirjaram*, like कान्तं *kāntam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual
निर्जरसौ *nirjarasau*; Plur. निर्जरांसि *nirjarāṃsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehah*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sār. i. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिण्ड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिण्डग्रस् *piṇḍa-gras*, a lump-eater.

From पिस *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिण्डग्रः *piṇḍagraḥ*, सुपीः *supih*, सुतूः *sutūh*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिण्डग्रंसि *piṇḍagramsi*, सुपिसि *supiṃsi*, सुतुंसि *sutunsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supīrbhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūṣhu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into श् *śh*. (See § 100, note.)

Base पिङ्गस्य *piṇḍagras*, eating a mouthful, masc. fem. neut.

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|------------------------------|------------------------------|------------------------------------|-----------------------------|-----------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | पिंडग्रः <i>piṇḍagraḥ</i> | } | पिंडग्रसौ <i>piṇḍagrasau</i> | } | पिंडग्रसः <i>piṇḍagrasaḥ</i> |
| A. | पिंडग्रसं <i>piṇḍagrasam</i> | | | | पिंडग्रोभिः <i>piṇḍagrobhiḥ</i> |
| I. | पिंडग्रसा <i>piṇḍagrasā</i> | } | पिंडग्रोभ्यां <i>piṇḍagrobhyaṁ</i> | } | पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i> |
| D. | पिंडग्रसे <i>piṇḍagrase</i> | | | | पिंडग्रसां <i>piṇḍagrasām</i> |
| Ab. | } | } | } | } | पिंडग्रसु <i>piṇḍagraḥsu</i> |
| G. | | | | | पिंडग्रसः <i>piṇḍagrasaḥ</i> |
| L. | | | | | पिंडग्रसि <i>piṇḍagrasi</i> |
| SINGULAR. | | DUAL. | | PLURAL. | |
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N. A.V. | पिंडग्रः <i>piṇḍagraḥ</i> | पिंडग्रसौ <i>piṇḍagrasau</i> | | पिंडग्रसि <i>piṇḍagrasi</i> | |

Base सुतुस्य *sutus*, well-sounding, masc. fem. neut.

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|-----------------------|-----------------------|-----------------------------|----------------------|---|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | सुतुः <i>sutuh</i> | } | सुतुसौ <i>sutusan</i> | } | सुतुसः <i>sutusaḥ</i> |
| A. | सुतुसं <i>sutusam</i> | | | | सुतुभिः <i>suturbhiḥ</i> |
| I. | सुतुसा <i>sutusa</i> | } | सुतुभ्यां <i>suturbhyaṁ</i> | } | सुतुभ्यः <i>suturbhyaḥ</i> |
| D. | सुतुसे <i>sutuse</i> | | | | सुतुसां <i>sutusām</i> |
| Ab. | } | } | } | } | सुतुसोः <i>sutusoḥ</i> |
| G. | | | | | सुतुसः <i>sutusaḥ</i> |
| L. | सुतुसि <i>sutusi</i> | | | | सुतुसु <i>sutushu</i> OR सुतुषु <i>sutushshu*</i> |
| SINGULAR. | | DUAL. | | PLURAL. | |
| N.A.V. | सुतुः <i>sutuh</i> | सुतुसौ <i>sutusan</i> | | सुतुसि <i>sutusi</i> | |

§ 171. Nouns derived from desiderative verbs change स into श when necessary.

Base पिपठिष्य *pipaṭhis*, wishing to read, masc. fem. neut.

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|----------------------------|----------------------------|----------------------------------|---------------------------------------|---------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N. | पिपठिः <i>pipaṭhiḥ</i> | } | पिपठिषौ <i>pipaṭhishau</i> | } | पिपठिषः <i>pipaṭhishāḥ</i> |
| A. | पिपठिषं <i>pipaṭhisham</i> | | | | पिपठिभिः <i>pipaṭhishbhiḥ</i> |
| I. | पिपठिषा <i>pipaṭhishā</i> | } | पिपठिभ्यां <i>pipaṭhishbhyaṁ</i> | } | पिपठिभ्यः <i>pipaṭhishbhyaḥ</i> |
| D. | पिपठिषे <i>pipaṭhishhe</i> | | | | पिपठिषां <i>pipaṭhishām</i> |
| Ab. | } | } | पिपठिषोः <i>pipaṭhishoh</i> | } | पिपठिषु <i>pipaṭhishshu</i> |
| G. | | | | | पिपठिषतः <i>pipaṭhishāḥ</i> |
| L. | पिपठिषि <i>pipaṭhishi</i> | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | |
| N. A. V. | पिपठिः <i>pipaṭhiḥ</i> | पिपठिषौ <i>pipaṭhishau</i> | | पिपठिषि <i>pipaṭhishi</i> (see § 172) | |

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns **आशिस्** *āsis*, fem. blessing, and **सजुष** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in **स्** s.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | |
|--|---------------------------------------|--|---|-------------------------------------|---|
| | MASC. FEM. | NEUT. MASC. FEM. | NEUT. | | |
| सुमनस् <i>sumanas</i> , kind, m. f. n. | सुमनाः <i>sumanāḥ</i> ¹ | ०नः सुमनसः <i>sumanasaḥ</i> | सुमनांसि <i>sumandānsi</i> | सुमनोभिः <i>sumanobhiḥ</i> | सुमनस्सु or ०नःसु <i>sumanassu</i> or <i>-naḥsu</i> |
| सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n. | सुज्योतिः <i>sujoyotiḥ</i> | id. सुज्योतिषः <i>sujoyotiṣaḥ</i> | सुज्योतींषि <i>sujoyotīnshi</i> | सुज्योतिभिः <i>sujoyotirbhiḥ</i> | सुज्योतिष्सु or ०तिःसु <i>sujoyotiṣshu</i> or <i>-tiḥshu</i> |
| पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n. | पिंडग्रः <i>piṇḍagraḥ</i> | id. पिंडग्रसः <i>piṇḍagrasaḥ</i> | पिंडग्रंसि <i>piṇḍagraṁsi</i> | पिंडग्रोभिः <i>piṇḍagrobhiḥ</i> | पिंडग्रस्सु or ०ग्रःसु <i>piṇḍagrassu</i> or <i>-grāḥsu</i> |
| चकास् <i>chakās</i> , splen- did, m. f. n. | चकाः <i>chakāḥ</i> | id. चकासः <i>chakāsaḥ</i> | चकांसि <i>chakāṁsi</i> | चकाभिः <i>chakābhiḥ</i> | चकास्सु or चकाःसु <i>chakāssu</i> or <i>chakāḥsu</i> |
| दोस् <i>dos</i> ² , arm, m. (n.). (Accent, P. VI. I, 17 L) | दोः <i>doh</i> | id. दोषः <i>dōshaḥ</i> | दोंषि <i>dōmshi</i> | दोभिः <i>dōrbhiḥ</i> | दोष्सु or दोःसु <i>dōshshu</i> or <i>dōḥshu</i> |
| सुपिस् <i>supis</i> , well- going, m. f. n. | सुपीः <i>supiḥ</i> | id. ³ सुपिसः <i>supisaḥ</i> ⁴ | सुपिंसि <i>supīnshi</i> | सुपीभिः <i>supīrbhiḥ</i> | सुपीष्सु or सुपीःसु <i>supiṣshu</i> or <i>supiḥshu</i> |
| सुतुस् <i>sutus</i> , well- sounding, m. f. n. | सुतूः <i>sutūḥ</i> | id. सुतुसः <i>sutusaḥ</i> | सुतुंसि <i>sutūnshi</i> | सुतूभिः <i>sutūrbhiḥ</i> | सुतूष्सु or सुतूःसु <i>sutūshshu</i> or <i>sutūḥshu</i> |
| पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n. | पिपठीः <i>pipāṭhiḥ</i> | id. ³ पिपठिषः <i>pipāṭhiṣaḥ</i> | पिपठींषि <i>pipāṭhīnshi</i> ³ | पिपठीभिः <i>pipāṭhirbhiḥ</i> | पिपठीष्सु or ०ठीःसु <i>pipāṭhiṣshu</i> or <i>-ṭhiḥshu</i> |
| चिकीर्स् <i>chikīṛs</i> , desir- ous of acting, m. f. n. | चिकीः <i>chikīḥ</i> | id. चिकीर्षः <i>chikīṛshaḥ</i> | चिकींषि <i>chikīṛnshi</i> ⁵ | चिकीर्भिः <i>chikīṛbhiḥ</i> | चिकीर्षु <i>chikīṛshu</i> |
| आशिस् <i>āsis</i> , blessing, f. | आशीः <i>āśhiḥ</i> id. (Voc. id.) | आशिषः <i>āśhiṣaḥ</i> | आशींषि <i>āśhīnshi</i> | आशीर्भिः <i>āśhīrbhiḥ</i> | आशीष्सु or आशीःसु <i>āśhiṣshu</i> or <i>āśhiḥshu</i> |
| सजुस् <i>sajus</i> , compa- nion, m. | सजूः <i>sajūḥ</i> id. (Voc. id.) | सजुषः <i>sajushaḥ</i> | सजूंषि <i>sajūnshi</i> | सजूर्भिः <i>sajūrbbhiḥ</i> | सजूष्सु or सजूःसु <i>sajūshshu</i> or <i>sajūḥshu</i> |
| सुहिंस् <i>suhīns</i> , one who strikes well, m. f. n. | सुहिनः <i>suhin</i> | id. सुहिंसः <i>suhīnsaḥ</i> | सुहिंसि <i>suhīnshi</i> | सुहिन्भिः <i>suhinbhiḥ</i> | सुहिन्सु <i>suhīnsu</i> ⁶ |

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *āśhīnshi* and **सजूंषि** *sajūnshi*. (सातेति सूत्रे । पा० ६. ४. १०. । महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घप्राप्तेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prāṭisākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is **सुमनः** *sumanāḥ*. In the other paradigms it is the same as the Nominative.

² **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ **स्** s not changed into **ष्** sh; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस *dhvams*, to fall) and स्रस् *stras* (from स्रंस *srams*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

| | | |
|-----------------------------------|--|--|
| N.V. पर्याध्वत् <i>parṇadhvat</i> | N.A.V. पर्याध्वसौ <i>parṇadhvasau</i> | N.A. पर्याध्वसः <i>parṇadhvasaḥ</i> |
| A. पर्याध्वसं <i>parṇadhvasam</i> | I.D.Ab. पर्याध्वसां <i>parṇadhvadbhyām</i> | I. पर्याध्वद्भिः <i>parṇadhvadbhiḥ</i> |
| I. पर्याध्वसा <i>parṇadhvasā</i> | G.L. पर्याध्वसोः <i>parṇadhvasoḥ</i> | L. पर्याध्वत्सु <i>parṇadhvatsu</i> |

§ 174. Bases ending in श् *ś*, ष् *ṣ*, छ् *chh*, क्श् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिञ् *diś*, to show, दृञ् *drīś*, to see, स्पृञ् *spriś*, to touch, change श् *ś* into क् *k*. (§ 126.)

| BASE. | NOM. SING. | NOM. PLUR. | NOM.PLUR.NEUT. | INSTR. PLUR. | LOC. PLUR. |
|------------------------------|-----------------|-------------------|--------------------|------------------------|----------------------|
| दिञ् <i>diś</i> , f. country | दिक् <i>dīk</i> | दिशः <i>dīśaḥ</i> | दिंशि <i>dīnśi</i> | दिग्भिः <i>digbhīḥ</i> | दिक्षु <i>dikshu</i> |

2. Bases derived from नञ् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

| BASE. | NOM. SING. | N. PL. | N.PL.NEUT. | INSTR. PL. | LOC. PL. |
|---|--------------------------------------|-------------------|--------------------|--|--|
| जीवनश <i>jīvanas</i> , m.f.n. life-destroying | जीवनद् or नक् <i>jīvanat or -nak</i> | नशः <i>-naśaḥ</i> | नंशि <i>-nañśi</i> | नद्भिः or नग्भिः <i>-naḍbhīḥ or -nagbhīḥ</i> | नदसु or नक्षु <i>-naḍsu or -nakshu</i> |

3. All other bases in श् *ś* change their final into द् *ḍ*.

| BASE. | NOM. SING. | NOM. PL. | NOM.PL.NEUT. | INSTR. PL. | LOC. PL. |
|---|-----------------|-------------------|--------------------|------------------------|--------------------|
| विश् <i>viś</i> , m.f.n. one who enters | विद् <i>vīḍ</i> | विशः <i>vīśaḥ</i> | विंशि <i>vīnśi</i> | विद्भिः <i>viḍbhīḥ</i> | विदसु <i>viḍsu</i> |

4. Bases derived from धृष् *dhriś*, to dare, change ष् *ṣ* into क् *k*.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|----------------------|------------------------|--------------------------|-----------------------------|---------------------------|
| दधृष् <i>dadhriś</i> , m.f.n. bold | दधृक् <i>dadhrik</i> | दधृषः <i>dadhriṣaḥ</i> | दधृंषि <i>dadhriṃshi</i> | दधृग्भिः <i>dadhriḡbhīḥ</i> | दधृक्षु <i>dadhrikshu</i> |

5. All other bases derived from verbs with final ष् *ṣ* change ष् *ṣ* into द् *ḍ*.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|--------------------|----------------------|-----------------------|---------------------------|-----------------------|
| द्विष् <i>dvīś</i> , m.f.n. hating | द्विद् <i>dvīḍ</i> | द्विषः <i>dvīśaḥ</i> | द्विंषि <i>dvīnśi</i> | द्विद्भिः <i>dvīḍbhīḥ</i> | द्विदसु <i>dvīḍsu</i> |

6. Bases ending in छ् *chh* change छ् *chh* into द् *ḍ*.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|---------------------------------------|--------------------|----------------------|-----------------------|---------------------------|-----------------------|
| प्राच्छ <i>prāchh</i> , m.f.n. asking | प्राद् <i>prāḍ</i> | प्राशः <i>prāśaḥ</i> | प्रांशि <i>prānśi</i> | प्राद्भिः <i>prāḍbhīḥ</i> | प्रादसु <i>prāḍsu</i> |

7. Bases ending in क्श् *ksh* change क्श् *ksh* into द् *ḍ*.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|------------------|----------------------|----------------------|-----------------------|-------------------|
| तक्श् <i>taksh</i> , m.f.n. paring | तद् <i>tāt</i> * | तक्शः <i>tākshaḥ</i> | तंक्षि <i>tāmksi</i> | तद्भिः <i>taḍbhīḥ</i> | तदसु <i>taḍsu</i> |

* If differently derived तक्श् *taksh* may form its Nom. Sing. तक् *tak*. गोरक्श् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरद् *gorat*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. I. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

8. Most bases ending in ह् *h* change ह् *h* into द् *t*.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-------------------------------------|------------------|-------------------|-------------------|-----------------------|---------------------|
| लिह् <i>lih</i> , m. f. n. licking | लिद् <i>lit</i> | लिहः <i>lihaḥ</i> | लिहि <i>liṁhi</i> | लिभिः <i>liḍbhīḥ</i> | लिदसु <i>liṭsū</i> |
| गुह् <i>guh</i> , m. f. n. covering | घुद् <i>ghut</i> | गुहः <i>gūhaḥ</i> | गुहि <i>gūmhi</i> | घुभिः <i>ghuḍbhīḥ</i> | घुदसु <i>ghuṭsū</i> |

On the change of initial ग् *g* into घ् *gh*, see § 93.

9. Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क् *k*.

Likewise उष्णिह् *ushnih*, a metre.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|------------------|-------------------|-------------------|-----------------------|-----------------------|
| दुह् <i>duh</i> , m. f. n. milking | धुक् <i>dhuk</i> | दुहः <i>dūhaḥ</i> | दुहि <i>dūmhi</i> | धुभिः <i>dhugbhīḥ</i> | धुक्षु <i>dhukshū</i> |

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *snuh*, to spue, may change the final ह् *h* into द् *t* or क् *k*.

| BASE. | NOM. SING. | NOM. PL. | N. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|--|-----------------------|-----------------------|--|--|
| दुह् <i>druh</i> , m. f. n. hating | धुद् or धुक् <i>dhṛut</i> or <i>dhruk</i> | दुहः <i>druhaḥ</i> | दुहि <i>dṛumhi</i> | धुद्भिः or धुभिः <i>dhruḍbhīḥ</i> or <i>dhrugbhīḥ</i> | धुदसु or धुक्षु <i>dhruṭsū</i> or <i>dhrukshū</i> |

11. Bases derived from नह् *nah*, to bind, change ह् *h* into त् *t*.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. |
|----------------------------------|----------------------|------------------------|-----------------------------|--------------------------|
| उपानह् <i>upānah</i> , f. a shoe | उपानत् <i>upānat</i> | उपानहः <i>upānahaḥ</i> | उपानद्भिः <i>upānadbhīḥ</i> | उपानत्सु <i>upānatsū</i> |

Decline विपाश् *vipāś*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विमुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृश् *īdṛś*, m. f. n. such. कीदृश् *kīdṛś*, m. f. n. Which? मर्मस्पर्श *marmasprś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् *s* into श् *sh* whenever ह् *h* is changed into द् *t* or क् *k*.

Nom. Sing. तुरासाद् *turāśāt*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुरासाद्भिः *turāśāḍbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

| | SINGULAR. | DUAL. | PLURAL. |
|-----|--|--------------------------------|-------------------------------|
| N. | पुरोडाः <i>puroḍāḥ</i> | पुरोडाशौ <i>puroḍāśau</i> | पुरोडाशः <i>puroḍāśaḥ</i> |
| A. | पुरोडाशं <i>puroḍāśam</i> | पुरोडाशौ <i>puroḍāśau</i> | पुरोडाशः <i>puroḍāśaḥ</i> |
| I. | पुरोडाशा <i>puroḍāśā</i> | पुरोडोभ्यां <i>puroḍobhyām</i> | पुरोडोभिः <i>puroḍobhīḥ</i> |
| D. | पुरोडाशे <i>puroḍāśe</i> | पुरोडोभ्यां <i>puroḍobhyām</i> | पुरोडोभ्यः <i>puroḍobhyaḥ</i> |
| Ab. | पुरोडाशः <i>puroḍāśaḥ</i> | पुरोडोभ्यां <i>puroḍobhyām</i> | पुरोडोभ्यः <i>puroḍobhyaḥ</i> |
| G. | पुरोडाशः <i>puroḍāśaḥ</i> | पुरोडाशोः <i>puroḍāśoḥ</i> | पुरोडाशां <i>puroḍāśām</i> |
| L. | पुरोडाशि <i>puroḍāśi</i> | पुरोडाशोः <i>puroḍāśoḥ</i> | पुरोडःसु <i>puroḍaḥsu</i> |
| V. | पुरोडाः or °डः <i>puroḍāḥ</i> or <i>-ḍaḥ</i> | पुरोडाशौ <i>puroḍāśau</i> | पुरोडाशः <i>puroḍāśaḥ</i> |

§ 177. Another word, उक्थशास् *ukthasās*, a reciter of hymns, is declined like पुरोडाश् *puroḍāś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशान् *prāśān*, mild.

| | SINGULAR. | DUAL. | PLURAL. |
|-----------|-------------------------|----------------------------------|------------------------------|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| Nom. Voc. | प्रशान् <i>prāśān</i> | प्रशानौ <i>prāśāmau</i> | प्रशानः <i>prāśāmaḥ</i> |
| Acc. | प्रशानं <i>prāśānam</i> | प्रशानौ <i>prāśāmau</i> | प्रशानः <i>prāśāmaḥ</i> |
| Instr. | प्रशाना <i>prāśāna</i> | प्रशान्भ्यां <i>prāśānbh्याm</i> | प्रशान्भिः <i>prāśānbhiḥ</i> |
| Loc. | प्रशानि <i>prāśāni</i> | प्रशानोः <i>prāśānoḥ</i> | प्रशान्सु <i>prāśānsu</i> |

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

| | |
|--|--------------------|
| Nom. Voc. and Acc. Sing. | } of masc. nouns*; |
| Nom. Voc. and Acc. Dual | |
| Nom. Voc (not Acc.) Plural | |
| Nom. Voc. and Acc. Plural of neuter nouns; | |

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāc* becomes in the *Āṅga* cases प्रांच् *prāñc*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|------------------------------|------------------|------------------|
| Nom. Voc. | स् s (which is always dropt) | औ au | अः aḥ * |
| Acc. | अं am | औ au | अः aḥ |
| Instr. | आ ā | भ्यां bhyām | भिः bhiḥ |
| Dat. | ए e | भ्यां bhyām | भ्यः bhyaḥ |
| Abl. | अः aḥ | भ्यां bhyām | भ्यः bhyaḥ |
| Gen. | अः aḥ | भ्योः oḥ | भ्यां ām |
| Loc. | इ i | भ्योः oḥ | सु su |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| Nom. Acc. | — | ई ī | इ i * |

§ 180. Certain words derived from अच् añch, to move, have two, others three bases.

प्राच् prāch, forward, eastern, has two bases, प्रांच् prāñch for its Aṅga, प्राच prāch for its Pada and Bha base, and is declined accordingly†.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------------|--------------------------|---------------------------|
| MASC. | | MASC. | MASC. |
| N. V. | प्राङ् <i>prāñ ‡</i> | प्रांचौ <i>prāñchau</i> | प्रांचः <i>prāñchah</i> |
| A. | प्रांचं <i>prāñcham</i> | प्रांचौ <i>prāñchau</i> | प्राचः <i>prāchah</i> |
| I. | प्राचा <i>prāchā</i> | प्राच्योः <i>prāgyōḥ</i> | प्राग्भिः <i>prāgbhiḥ</i> |
| D. | प्राचे <i>prāche</i> | | प्राग्यः <i>prāgyaḥ</i> |
| Ab. | प्राचः <i>prāchah</i> | | |
| G. | | | प्राचां <i>prāchām</i> |
| L. | प्राचि <i>prāchi</i> | प्राचोः <i>prāchoḥ</i> | प्राक्षु <i>prākshu</i> |

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the *Sarvanāmasthāna* terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इः or उः. This rule does not apply to निनि and अधि ādhi (Pāṇ. vi. 2, 52-53). Hence पराच् pārāch, अवाच् āvāch, प्राच् prāch, उदच् ūdach; also न्यच् nyāch, अध्यच् ādhyach; सध्र्यच् sadhryāch, विष्वच् vīshvach: but प्रत्यच् pratyāch, सम्यच् samyāch, अन्वच् anvāch.

‡ प्राङ् prāñ stands for प्राङ् prāñk; this for प्रांच् prāñch+स् s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udātta, as in प्रत्यच् pratyāch, सम्यच् samyāch, अन्वच् anvāch (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अच् añch, not to अच् ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच् prāch is treated as if the accent were on the preposition.

| SINGULAR. | NEUTER. DUAL. | PLURAL. |
|-----------------------------|----------------------|----------------------|
| N. A. V. प्राक् <i>prāk</i> | प्राची <i>prāchī</i> | प्राचि <i>prāchī</i> |
| I. प्राचा <i>prāchā</i> | same as masc. | |

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई *i*.
Decline अवाक् *āvāch*, downward, south. Strong base अवाच् *āvāñch*.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

| | SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|-----------|----------------------------|--------------------|-------------------|
| Nom. Voc. | स् <i>s</i> (always dropt) | औ <i>au</i> | अः <i>aḥ</i> |
| Acc. | अं <i>am</i> | औ <i>au</i> | अः <i>aḥ</i> |
| Instr. | आ <i>d</i> | भ्यां <i>bhyām</i> | भिः <i>bhiḥ</i> |
| Dat. | ए <i>e</i> | भ्यां <i>bhyām</i> | भ्यः <i>bhyaḥ</i> |
| Abl. | अः <i>aḥ</i> | भ्यां <i>bhyām</i> | भ्यः <i>bhyaḥ</i> |
| Gen. | अः <i>aḥ</i> | ओः <i>oḥ</i> | आं <i>ām</i> |
| Loc. | इ <i>i</i> | ओः <i>oḥ</i> | सु <i>su</i> |
| | SINGULAR. | NEUTER. DUAL. | PLURAL. |
| Nom. Acc. | — | ई <i>i</i> | ई <i>i</i> |

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अच् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its *Āṅga* or strongest base प्रत्यच् *pratyañch*; for its Bha or weakest प्रतीच् *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यच् *pratyach*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|-------------------------------|-------------------------------|-----------------------------------|----------------------------------|
| N.V. | प्रत्यङ् <i>pratyāṅ</i> | प्रत्यङ्चौ <i>pratyāṅchau</i> | प्रत्यङ्चः <i>pratyāṅchah</i> |
| A. | प्रत्यङ्चं <i>pratyāṅcham</i> | प्रत्यङ्चौ <i>pratyāṅchau</i> | प्रतीचः <i>prattīchāḥ</i> * |
| I. | प्रतीचा <i>prattīchā</i> | प्रत्यङ्भ्यां <i>pratyagbhyām</i> | प्रत्यङ्भिः <i>pratyagbhīḥ</i> |
| D. | प्रतीचे <i>prattīché</i> | प्रत्यङ्भ्यां <i>pratyagbhyām</i> | प्रत्यङ्भ्यः <i>pratyagbhyāḥ</i> |
| Ab. | प्रतीचः <i>prattīchāḥ</i> | प्रत्यङ्भ्यां <i>pratyagbhyām</i> | प्रत्यङ्भ्यः <i>pratyagbhyāḥ</i> |
| G. | प्रतीचः <i>prattīchāḥ</i> | प्रतीचोः <i>prattīchōḥ</i> | प्रतीचां <i>prattīchām</i> |
| L. | प्रतीचि <i>prattīchī</i> | प्रतीचोः <i>prattīchōḥ</i> | प्रत्यक्षु <i>pratyakshu</i> |
| SINGULAR. FEM. | | NEUTER. DUAL. | PLURAL. |
| N.A. | प्रत्यक् <i>pratyāk</i> | प्रतीची <i>prattīchī</i> | प्रत्यङ्चि <i>pratyāṅchi</i> |
| N. प्रतीची <i>prattīchī</i> . | | | |

The following words, derived from अङ् *aṅch*, to move, have three bases :

ĀṅGA OR STRONG BASE.

प्रत्यङ् *pratyāṅch*, behind (Pāṇ. VI. 2, 52)
 सम्यङ् *samyāṅch*, right (VI. 2, 52)
 न्यङ् *nyāṅch*, low (VI. 2, 53)
 सध्र्यङ् *sadhryāṅch*, accompanying (VI. 3, 95)
 अन्वङ् *anvāṅch*, following (VI. 2, 52)
 विश्वङ् *viśhvaṅch*, all-pervading
 उदङ् *údaṅch*, upward (VI. 2, 52)
 तिर्यङ् *tiryāṅch*, tortuous

PADA OR MIDDLE BASE. BHA OR WEAK BASE.

प्रत्यक् *pratyach* प्रतीक् *prattīch*
 सम्यक् *samyach* समीक् *samīch*
 न्यक् *nyach* नीक् *nīch*
 सध्र्यक् *sadhryach* सध्रीक् *sadhrīch*
 अन्वक् *anwach* अनूक् *anūch*
 विश्वक् *viśhvac* विश्वूक् *viśhūch*
 उदक् *údach* उदीक् *údīch*
 तिर्यक् *tiryach* तिरक् *tiraśch*

Bases in अत् *at* and अन्त *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Āṅga base in अन्त *ant*. (Accent, Pāṇ. VI. 1, 173.)

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|-----------------------|--------------------------|---------------------------|
| N.V. | अदन् <i>adān</i> | अदन्तौ <i>adāntau</i> | अदन्तः <i>adāntaḥ</i> |
| A. | अदन्तं <i>adāntam</i> | अदन्तौ <i>adāntau</i> | अदन्तः <i>adātāḥ</i> |
| I. | अदन्ता <i>adātā</i> | अदन्तां <i>adādbhyām</i> | अदन्भिः <i>adādbhīḥ</i> |
| D. | अदन्ते <i>adāté</i> | | अदन्भ्यः <i>adādbhyaḥ</i> |
| Ab. | अदन्तः <i>adātāḥ</i> | | |
| G. | अदन्ति <i>adātī</i> | अदन्तोः <i>adātōḥ</i> | अदन्तां <i>adātām</i> |
| L. | | | अदन्तु <i>adātsu</i> |

* Rv. I. 173, 5.

| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
|-----------|--|--------------------|----------------------|
| N. A. | अदत् <i>adát</i> | अदती <i>adattí</i> | अदन्ति <i>adánti</i> |
| | FEM. SINGULAR. | | |
| N. | अदती <i>adattí</i> , &c., like नदी <i>nadí</i> . | | |

§ 183. There is a very difficult rule according to which certain participles keep the न् n in the Nom. and Acc. Dual of neuters, and before the ई of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhú, Div, and Chur classes *must* preserve the न् n.
 - II. Participles of verbs following the Tud class *may* or *may not* preserve the न् n. The same applies to all participles of the future in स्यात् *syatí*, and to the participles of verbs of the Ad class in याद्.
 - III. Participles of all other verbs *must* reject the न् n.
- | | |
|--|---|
| <p>I. भवत् <i>bhávát</i>. दीप्यत् <i>dīpyát</i>. चोरयत् <i>choráyát</i>.</p> <p>II. तुदत् <i>tudát</i>. भविष्यत् <i>bhavishyát</i> (fut.). यात् <i>yát</i>.</p> <p>III. अदत् <i>adát</i>. जुह्वत् <i>júhvát</i>. सुन्वत् <i>sunvát</i>. रुधत् <i>rundhát</i>. तन्वत् <i>tanvát</i>. क्रीणत् <i>krīṇát</i>.</p> | <p>Nom. and Acc. Dual Neut. भवती <i>bhávanti</i>. दीप्यती <i>dīpyanti</i>. चोरयन्ती <i>choráyanti</i>.</p> <p>तुदन्ती <i>tudánti</i> or तुदती <i>tudattí</i>. भविष्यन्ती <i>bhavishyanti</i> or भविष्यती <i>bhavishyattí</i>. यान्ती <i>yānti</i> or याती <i>yāttí</i>.</p> <p>Nom. and Acc. Dual Neut. अदती <i>adattí</i>. जुह्वती <i>júhvati</i>. सुन्वती <i>sunvati</i>. रुधती <i>rundhati</i>. तन्वती <i>tanvati</i>. क्रीणती <i>krīṇati</i>.</p> |
|--|---|

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávanti*, being, fem.; तुदन्ती *tudánti* or तुदती *tudattí*, striking, fem.; अदती *adattí*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् n is optional. With this exception, these participles are therefore really declined like nouns in त् t with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dá*, to give, ददामि *dádāmi*, I give.

| SINGULAR. | | DUAL. | | PLURAL. | |
|---------------------------|-------------------|---------------------------|--------------------|--------------------------|-------------------------|
| MASC. | NEUT. | MASC. | NEUT. | MASC. | NEUT. |
| N.V. ददत् <i>dádat</i> | ददत् <i>dádat</i> | ददतो <i>dádatau</i> | ददती <i>dádati</i> | ददतः <i>dádataḥ</i> | ददन्ति <i>dádanti</i> * |
| A. ददतं <i>dádatam</i> | ददत् <i>dádat</i> | | | | |
| I. ददता <i>dádatá</i> | | ददद्वां <i>dádadbhyām</i> | | ददद्भिः <i>dádadbhiḥ</i> | |
| Đ. ददते <i>dádate</i> | | | | | |
| Ab. } ददतः <i>dádataḥ</i> | | | | | |
| G. } ददतां <i>dádatām</i> | | ददतोः <i>dádatoḥ</i> | | ददत्सु <i>dádatṣu</i> | |
| L. ददति <i>dádati</i> | | | | | |

* Or ददन्ति *dádanti*.

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पृषत् *príshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-----------------------|-----------------------|
| N. V. बृहन् <i>bṛhán</i> | बृहतौ <i>bṛhántau</i> | बृहतः <i>bṛhántaḥ</i> |
| A. बृहन्तं <i>bṛhántam</i> | बृहतौ <i>bṛhántau</i> | बृहतः <i>bṛhátāḥ</i> |

| SINGULAR. FEM. | NEUTER. DUAL. | PLURAL. |
|--------------------------|---------------------|------------------------|
| N. A. बृहत् <i>bṛhát</i> | बृहती <i>bṛhátī</i> | बृहन्ति <i>bṛhántī</i> |
| SINGULAR. N. | | |
| बृहती <i>bṛhátī</i> | | |

§ 186. महत् *mahát*, great, likewise originally a participle of the Ad class, forms its *Āṅga* or strong base in चात् *ánt*.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-----------------------------|--------------------------|
| N. महान् <i>mahán</i> | महन्तौ <i>mahántau</i> | महन्तः <i>mahántaḥ</i> |
| A. महन्तं <i>mahántam</i> | महन्तौ <i>mahántau</i> | महतः <i>mahatāḥ</i> |
| I. महता <i>mahatá</i> | महद्भ्यां <i>mahádbhyaṁ</i> | महद्भिः <i>mahádbhiḥ</i> |
| D. महते <i>mahaté</i> | | |
| Ab. } महतः <i>mahatáḥ</i> | | |
| G. } महती <i>mahatī</i> | महतोः <i>mahatóḥ</i> | महतां <i>mahatām</i> |
| L. महती <i>mahatī</i> | | |
| V. महन् <i>máhan</i> | | महत्सु <i>mahátsu</i> |
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. A. V. महत् <i>mahát</i> | महती <i>mahatī</i> | महन्ति <i>mahántī</i> |

The rest like the masculine.

| FEM. SINGULAR. |
|-----------------------|
| N. महती <i>mahatī</i> |

Bases ending in the Suffixes मत् mat and वत् vat, forming their Āṅga Bases in मन् mant and वन् vant.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their *Āṅga* or strong base in मन् *mant* and वन् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-----------------------------|-----------------------------|-----------------------------|
| N. | अग्निमान् <i>agnimān</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमंतः <i>agnimantaḥ</i> |
| A. | अग्निमंतं <i>agnimantam</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमतः <i>agnimataḥ</i> |
| V. अग्निमन् <i>agniman</i> | | | |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| N. V. | अग्निमत् <i>agnimat</i> | अग्निमती <i>agnimati</i> | अग्निमन्ति <i>agnimanti</i> |
| FEM. SINGULAR. | | | |
| N. | अग्निमती <i>agnimati</i> | | |

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--|-------------------------|------------------------|------------------------|
| N. | भवान् <i>bhavan</i> | भवंतौ <i>bhavantau</i> | भवंतः <i>bhavantaḥ</i> |
| A. | भवन्तं <i>bhavantam</i> | भवंतौ <i>bhavantau</i> | भवतः <i>bhavataḥ</i> |
| V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i> | | | |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| N. A. V. | भवत् <i>bhavat</i> | भवती <i>bhavati</i> | भवन्ति <i>bhavanti</i> |
| FEM. SINGULAR. | | | |
| N. | भवती <i>bhavati</i> | | |

भवत् *bhavat*, being, part. present.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------------|------------------------|-------------------------|
| MASC. | | MASC. | MASC. |
| N. | भवन् <i>bhavan</i> | भवंतौ <i>bhavantau</i> | भवन्तः <i>bhavantaḥ</i> |
| A. | भवन्तं <i>bhavantam</i> | भवंतौ <i>bhavantau</i> | भवतः <i>bhavataḥ</i> |
| V. | भवन् <i>bhavan</i> | | |
| SINGULAR. | | NEUTER. | PLURAL. |
| FEM. | | DUAL. | |
| N. A. V. | भवत् <i>bhavat</i> | भवन्ती <i>bhavantī</i> | भवन्ति <i>bhavanti</i> |
| SINGULAR. | | | |
| N. | भवन्ती <i>bhavantī</i> | | |

§ 189. अवेत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अवे अवे. अवेत् *arvan* in अनवेन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनवे *anarvā*; Nom. Dual अनवेणौ *anarvāṇau*; Acc. Sing. अनवेणं *anarvāṇam*; Instr. Sing. अनवेणा *anarvāṇā*; Instr. Plur. अनवेभिः *anarvābhiḥ*. The feminine of अवेत् *arvat* is अवेती *arvatī*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

| SINGULAR. | | DUAL. | PLURAL. |
|--------------------|-------------------------|------------------------------|---------------------------|
| MASC. | | MASC. | MASC. |
| N. | कियन् <i>kīyān</i> | कियन्तौ <i>kīyantau</i> | कियन्तः <i>kīyantaḥ</i> |
| A. | कियन्तं <i>kīyantam</i> | कियन्तौ <i>kīyantau</i> | कियतः <i>kīyataḥ</i> |
| I. | कियता <i>kīyatā</i> | कियद्भ्यां <i>kīyadbhyām</i> | कियद्भिः <i>kīyadbhiḥ</i> |
| V. | कियन् <i>kīyan</i> | | |
| SINGULAR. | | NEUTER. | PLURAL. |
| N. A. V. | | DUAL. | |
| कियत् <i>kiyat</i> | | कियती <i>kiyatī</i> | कियन्ति <i>kiyanti</i> |

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases : their Aṅga or strong base is अन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has अ *a*, not अन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्वे *parv* from पर्वन् *parvan*,

or आत्मन् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्ध्नि *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

| MASCULINE. | | |
|---|---------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. राजा <i>rājā</i> | राजानौ <i>rājānau</i> | राजानः <i>rājānaḥ</i> |
| A. राजानं <i>rājānam</i> | राजानौ <i>rājānau</i> | राज्ञः <i>rājñāḥ</i> |
| V. राजन् <i>rājan</i> | | |
| I. राज्ञा <i>rājñā</i> | राजभ्यां <i>rājabhyām</i> | राजभिः <i>rājabhiḥ</i> |
| D. राज्ञे <i>rājñe</i> | राजभ्यां <i>rājabhyām</i> | राजभ्यः <i>rājabhyaḥ</i> |
| Ab. राज्ञः <i>rājñāḥ</i> | राजभ्यां <i>rājabhyām</i> | राजभ्यः <i>rājabhyaḥ</i> |
| G. राज्ञः <i>rājñāḥ</i> | राज्ञोः <i>rājñoḥ</i> | राज्ञां <i>rājñām</i> |
| L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i> | राज्ञोः <i>rājñoḥ</i> | राजसु <i>rājasu</i> |

नामन् *nāman*, n. name. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nāmn*.

| NEUTER. | | |
|--|---|-----------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N.A. नाम <i>nāma</i> | नाम्नी <i>nāmni</i> or नामनी <i>nāmni</i> | नामानि <i>nāmāni</i> |
| V. नाम <i>nāma</i> or नामन् <i>nāman</i> | | |
| I. नाम्ना <i>nāmnā</i> | नामभ्यां <i>nāmaḥ</i> | नामभिः <i>nāmaḥ</i> |
| D. नाम्ने <i>nāmne</i> | नामभ्यां <i>nāmaḥ</i> | नामभ्यः <i>nāmaḥ</i> |
| Ab. नाम्नः <i>nāmnāḥ</i> | नामभ्यां <i>nāmaḥ</i> | नामभ्यः <i>nāmaḥ</i> |
| G. नाम्नः <i>nāmnāḥ</i> | नाम्नोः <i>nāmnōḥ</i> | नाम्नां <i>nāmnām</i> |
| L. नाम्नि <i>nāmni</i> or नामनि <i>nāmni</i> | नाम्नोः <i>nāmnōḥ</i> | नामसु <i>nāmasu</i> |

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

| MASCULINE. | | |
|-------------------------------|--------------------------------|-------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. ब्रह्मा <i>brahmā</i> | ब्रह्माणौ <i>brahmāṇau</i> | ब्रह्माः <i>brahmāṇaḥ</i> |
| A. ब्रह्माणं <i>brahmāṇam</i> | ब्रह्माणौ <i>brahmāṇau</i> | ब्रह्माः <i>brahmāṇaḥ</i> |
| V. ब्रह्मन् <i>brāhmaṇ</i> | | |
| I. ब्रह्मया <i>brahmāyā</i> | ब्रह्मभ्यां <i>brahmābhyām</i> | ब्रह्मभिः <i>brahmābhiḥ</i> |
| D. ब्रह्मणे <i>brahmāṇe</i> | ब्रह्मभ्यां <i>brahmābhyām</i> | ब्रह्मभ्यः <i>brahmābhyāḥ</i> |
| Ab. ब्रह्मणः <i>brahmāṇaḥ</i> | ब्रह्मभ्यां <i>brahmābhyām</i> | ब्रह्मभ्यः <i>brahmābhyāḥ</i> |
| G. ब्रह्मणः <i>brahmāṇaḥ</i> | ब्रह्मणोः <i>brahmāṇoḥ</i> | ब्रह्मणां <i>brahmāṇām</i> |
| L. ब्रह्मणि <i>brahmāṇi</i> | ब्रह्मणोः <i>brahmāṇoḥ</i> | ब्रह्मसु <i>brahmāsu</i> |

| NEUTER. | | |
|--|--------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. A. ब्रह्म <i>brāhma</i> | ब्रह्मणौ <i>brāhmaṇē</i> | ब्रह्मणि <i>brāhmaṇi</i> |
| V. ब्रह्म <i>brāhma</i> or ब्रह्मन् <i>brāhmaṇ</i> | | |

Decline यजन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मेन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div divyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीन्नः *pratidīvnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhitvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhitvarī*, wife of a fisherman. (See, however, Pāṇ. IV. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmān*. (Pāṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmā*, having good leather, Nom. Dual सुचर्मोणौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वाणौ *suparvāṇau*: or, Nom. Sing. fem. सुचर्मो *sucharmā*, Nom. Dual सुचर्मै *sucharmē*, Plur. सुचर्मोः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदासी *dvidāmnī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhitvan*, a fisherman, धीवरी *dhitvarī*, पीवन् *pīvan*, पीवरी *pīvarī*, fat, may do the same at the end of compounds, or

take वा *vd.* बहुवीर्यी *bahudhīrī* or बहुवीर्या *bahudhīrā*, Nom. Dual बहुवीर्ये *bahudhīrē*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has
for its Aṅga base पंथान् *pānthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pānthāḥ*.

| | SINGULAR. | DUAL. | PLURAL. |
|------|-------------------------|----------------------------|----------------------------|
| N.V. | पंथाः <i>pānthāḥ</i> | पंथानौ <i>pānthānau</i> | N. पंथानः <i>pānthānaḥ</i> |
| A. | पंथानं <i>pānthānam</i> | पंथानौ <i>pānthānau</i> | A. पथः <i>pathaḥ</i> |
| I. | पथा <i>pathā</i> | पथिभ्यां <i>pathibhyām</i> | I. पथिभिः <i>pathibhiḥ</i> |

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

| | |
|------------------------------|---------|
| चुभुक्षान् <i>ribhukshān</i> | } Aṅga; |
| मंथान् <i>mānthān</i> | |
| चुभुक् <i>ribhuk</i> | } Bha; |
| मथ् <i>math</i> | |
| चुभुक्षि <i>ribhukshi</i> | } Pada. |
| मथि <i>mathi</i> | |

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mānthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

| | SINGULAR. | DUAL. | PLURAL. |
|-----------|--------------------|-------------------------------------|----------------------------------|
| P. N.A.V. | अहः <i>āhaḥ</i> | Bh. N.A.V. अह्नी <i>āhni*</i> | Añ. N.A.V. अहानि <i>āhāni</i> |
| Bh. I. | अह्ना <i>āhna</i> | P. I.D.Ab. अहोभ्यां <i>āhobhyām</i> | P. I. अहोभिः <i>āhobhiḥ</i> |
| Bh. D. | अहे <i>āhe</i> | Bh. G.L. अह्नोः <i>āhnoḥ</i> | P. D.Ab. अहोभ्यः <i>āhobhyaḥ</i> |
| Bh. Ab.G. | अह्नः <i>āhnaḥ</i> | | Bh. G. अह्नां <i>āhnām</i> |
| Bh. L. | अह्नि† | | P. L. अहसु <i>āhasu‡</i> |

The Visarga in the Nominative Singular is treated like an original र् (§ 85). Hence अहरहः *ahar-ahāḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *ahargaṇaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

* Or अहनी *āhni*.

† Or अहनि *āhani*.

‡ Or अहसु *āhasu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dirghāhan*, having long days, is declined :

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------------|--------------------------------------|--|
| N. दीर्घाहाः <i>dirghāhāḥ</i> * | N.A.V. दीर्घाहाणौ <i>dirghāhāṇau</i> | N.V. दीर्घाहाः <i>dirghāhāṇaḥ</i> |
| V. दीर्घाहः <i>dirghāhaḥ</i> | | A. दीर्घाहः <i>dirghāhnaḥ</i> |
| A. दीर्घाहाणं <i>dirghāhāṇam</i> | | I. दीर्घाहोभिः <i>dirghāhobhiḥ</i> , &c. |

Feminine, दीर्घाह्नी *dirghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *śāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e.g. द्व्यहः *dvyahnaḥ*, produced in two days ; Loc. Sing. द्व्यहे *dvyahne* or द्व्यहि *dvyahni* or द्व्यहनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take श्वन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------|-----------------------------|--------------------------|
| N. श्वा <i>śvā</i> | N.A.V. श्वानौ <i>śvānau</i> | N. श्वानः <i>śvānaḥ</i> |
| A. श्वानं <i>śvānam</i> | | A. श्वानः <i>śvānaḥ</i> |
| V. श्वन् <i>śvan</i> | | I. श्वभिः <i>śvābhiḥ</i> |

The feminine of श्वन् *śvan* is श्वनी *śuntī* ; of युवन् *yūvan*, युवतिः *yuvatiḥ* ; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|---------------------------------|--------------------------------|
| N. मघवा <i>maghāvā</i> | N.A.V. मघवानौ <i>maghāvānau</i> | N. मघवानः <i>maghāvānaḥ</i> |
| A. मघवानं <i>maghāvānam</i> | | A. मघोनः <i>maghōnaḥ</i> |
| V. मघवन् <i>maghavan</i> | | I. मघवभिः <i>maghāvabhiḥ</i> † |

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat* ; (see अग्निमत् *agnimat*.)

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|----------------------------------|-------------------------------|
| N. मघवान् <i>maghāvān</i> | N.A.V. मघवंतौ <i>maghāvāntau</i> | N. मघवंतः <i>maghāvāntaḥ</i> |
| A. मघवंतं <i>maghāvāntam</i> | | A. मघवतः <i>maghāvataḥ</i> |
| V. मघवन् <i>maghavan</i> | | I. मघवभिः <i>maghāvadbhiḥ</i> |

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut. ; (in this they follow the bases in इन् *in* ; § 203.) For the rest, they are declined like nouns in अन् *an* ; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1 ; Siddh.-Kaum. vol. I. p. 194 ; but Colebrooke, p. 83, has दीर्घाहा *dirghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. NEUT. |
|--|-------------------------|-----------------------------|-----------------------------|-------------------------------|-----------------------------|
| पूषन्, पूष, पूष्ण् <i>pūshan, pūsha, pūshṇ</i> | पूषा <i>pūshā</i> | पूषयः <i>pūshāṇaḥ</i> | पूषाः <i>pūshāḥ</i> | पूषभिः <i>pūshābhiḥ</i> | पूषाणि <i>pūshāṇi</i> |
| अर्यमन्, अर्यम, अर्यम्ण् <i>aryaman, aryama, aryamṇ</i> | अर्यमा <i>aryamā</i> | अर्यमयः <i>aryamāṇaḥ</i> | अर्यम्याः <i>aryamāḥ</i> | अर्यमभिः <i>aryamābhiḥ</i> | अर्यमाणि <i>aryamāṇi</i> |

Loc. Sing. पूषि *pūshṇi* or पूषणि *pūshāṇi*; or, according to some, पूषि *pūshi*. (Sār. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes ष *gh*.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. NEUT. |
|---|-----------------------------|---------------------------------|--------------------------------|-----------------------------------|---------------------------------|
| हन् <i>han</i> , ह <i>ha</i> , म्घ्न <i>ghn</i> | हा <i>hā</i> | हनः <i>hanaḥ</i> | मः <i>ghnaḥ</i> | हभिः <i>habhiḥ</i> | हानि <i>hāni</i> |
| ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i> | ब्रह्महा <i>brahmahā</i> | ब्रह्महयः <i>brahmahāṇaḥ</i> | ब्रह्ममः <i>brahmaghnaḥ</i> | ब्रह्महभिः <i>brahmahābhiḥ</i> | ब्रह्महाणि <i>brahmahāṇi</i> |

Loc. Sing. ब्रह्महि *brahmaghni* or ब्रह्महणि *brahmahāṇi*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in ई *ī*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

| MASCULINE. | | |
|--|-----------------------------|----------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. धनी <i>dhantī</i> | धनिनौ <i>dhantīnau</i> | धनिनः <i>dhantīnaḥ</i> |
| A. धनिनं <i>dhantīnam</i> | धनिनौ <i>dhantīnau</i> | धनिनः <i>dhantīnaḥ</i> |
| I. धनिना <i>dhantīnd</i> | धनिभ्यां <i>dhantībhyām</i> | धनिभिः <i>dhantībhiḥ</i> |
| D. धनिने <i>dhantīne</i> | धनिभ्यां <i>dhantībhyām</i> | धनिभ्यः <i>dhantībhyāḥ</i> |
| Ab. धनिनः <i>dhantīnaḥ</i> | धनिभ्यां <i>dhantībhyām</i> | धनिभ्यः <i>dhantībhyāḥ</i> |
| G. धनिनः <i>dhantīnaḥ</i> | धनिनोः <i>dhantīnoḥ</i> | धनिनां <i>dhantīndām</i> |
| L. धनिनि <i>dhantīni</i> | धनिनोः <i>dhantīnoḥ</i> | धनिषु <i>dhantīshu</i> |
| V. धनिन् <i>dhānin</i> | धनिनौ <i>dhānīnau</i> | धनिनः <i>dhānīnaḥ</i> |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N.A. धनि <i>dhantī</i> | धनिनी <i>dhantīni</i> | धनीनि <i>dhantīni</i> |
| V. धनि <i>dhāni</i> or धनिन् <i>dhānin</i> | | |
| FEM. | | |
| SINGULAR. | | |
| N. धनिनी <i>ghanīni</i> | | |

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वाँस् *váms* as the *Āṅga*, उष् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the *Pada* base is really वत् *vat*, not वस् *vas*.

Āṅga, रुरुवाँस् *ruruváms*; *Pada*, रुरुवस् *rurudvas*; *Bha*, रुरुदुष् *rurudush*.

MASCULINE.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------------|--------------------------------|---------------------------------|
| N. रुरुवान् <i>rurudvān</i> | रुरुवांसौ <i>rurudvāmsau</i> | रुरुवांसः <i>rurudvāmsaḥ</i> |
| A. रुरुवांसं <i>rurudvāmsam</i> | रुरुवांसौ <i>rurudvāmsau</i> | रुरुदुषः <i>rurudúshaḥ</i> |
| V. रुरुवन् <i>rurudvan</i> | | |
| I. रुरुदुषा <i>rurudúshā</i> | रुरुदुषां <i>rurudvādbhyām</i> | रुरुदुभिः <i>rurudvādbhiḥ</i> |
| D. रुरुदुषे <i>rurudúshe</i> | रुरुदुषां <i>rurudvādbhyām</i> | रुरुदुभ्यः <i>rurudvādbhyaḥ</i> |
| Ab. रुरुदुषः <i>rurudúshaḥ</i> | रुरुदुषां <i>rurudvādbhyām</i> | रुरुदुभ्यः <i>rurudvādbhyaḥ</i> |
| G. रुरुदुषः <i>rurudúshaḥ</i> | रुरुदुषोः <i>rurudúshoḥ</i> | रुरुदुषां <i>rurudúshām</i> |
| L. रुरुदुषि <i>rurudúshi</i> | रुरुदुषोः <i>rurudúshoḥ</i> | रुरुदुषु <i>rurudvātsu</i> |

NEUTER.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|---------------------------|-----------------------------|
| N. रुरुवत् <i>rurudvát</i> | रुरुदुषी <i>rurudúshī</i> | रुरुवांसि <i>rurudvāmsi</i> |

FEM.

SINGULAR.

| |
|------------------------------|
| N. रुरुदुषी <i>rurudushī</i> |
|------------------------------|

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.
पेचिवान् *pechivān*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushī*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*); fem. विदुषी *vidúshī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān*; Instr. निन्युषा *ninyushā*; fem. निन्युषी *ninyushī*.

Decline the following participles :

| PADA BASE. | NOM. SING. | NOM. PLUR. | ACC. PLUR. | INSTR. PLUR. |
|------------------------------|-------------------------------|-----------------------------------|----------------------------------|-----------------------------------|
| शुश्रुवस् <i>śuśruvas</i> | शुश्रुवान् <i>śuśruvān</i> | शुश्रुवांसः <i>śuśruvāmsaḥ</i> | शुश्रुवुषः <i>śuśruvushaḥ</i> | शुश्रुवभिः <i>śuśruvadbhiḥ</i> |
| पेचिवस् <i>pechivas</i> | पेचिवान् <i>pechivān</i> | पेचिवांसः <i>pechivāmsaḥ</i> | पेचुषः <i>pechushaḥ</i> | पेचिवभिः <i>pechivadbhiḥ</i> |
| जग्मिवस् <i>jagmivas</i> | जग्मिवान् <i>jagmivān</i> | जग्मिवांसः <i>jagmivāmsaḥ</i> | जग्मुषः <i>jagmushaḥ</i> | जग्मिवभिः <i>jagmivadbhiḥ</i> |
| जगन्वस्* <i>jaganvas</i> | जगन्वान् <i>jaganvān</i> | जगन्वांसः <i>jaganvāmsaḥ</i> | जग्मुषः <i>jagmushaḥ</i> | जगन्वभिः <i>jaganvadbhiḥ</i> |
| जग्निवस् <i>jaghnivas</i> | जग्निवान् <i>jaghnivān</i> | जग्निवांसः <i>jaghnivāmsaḥ</i> | जग्नुषः <i>jaghnushaḥ</i> | जग्निवभिः <i>jaghnivadbhiḥ</i> |
| जघन्वस् <i>jaghanvas</i> | जघन्वान् <i>jaghanvān</i> | जघन्वांसः <i>jaghanvāmsaḥ</i> | जग्नुषः <i>jaghnushaḥ</i> | जघन्वभिः <i>jaghanvadbhiḥ</i> |

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāms*.

Pada and Bha base गरीयस् *gártyas*, heavier; Aṅga base गरीयांस *gártyāms*.

| MASCULINE. | | |
|-------------------------------|-------------------------------|----------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयान् <i>gártyān</i> | गरीयांसौ <i>gártyāmsau</i> | गरीयांसः <i>gártyāmsaḥ</i> |
| A. गरीयांसं <i>gártyāmsam</i> | गरीयांसौ <i>gártyāmsau</i> | गरीयसः <i>gártyasaḥ</i> |
| V. गरीयन् <i>gártyan</i> | | |
| I. गरीयसा <i>gártyasā</i> | गरीयोभ्यां <i>gártyobhyām</i> | गरीयोभिः <i>gártyobhiḥ</i> , &c. |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयः <i>gártyaḥ</i> | गरीयसी <i>gártyasī</i> | गरीयांसि <i>gártyāmsi</i> |
| FEM. | | |
| SINGULAR. | | |
| N. गरीयसी <i>gártyasī</i> | | |

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|-----------------------|------------------------------------|
| N.V. सुपाद् <i>supād</i> | सुपादौ <i>supādau</i> | सुपादः <i>supādaḥ</i> (Aṅga) |
| A. सुपादं <i>supādam</i> | सुपादौ <i>supādau</i> | सुपदः <i>supadaḥ</i> (Bha) |
| | | I. सुपाभिः <i>supādbhiḥ</i> (Pada) |

* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadd*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to अह् *ah* as Bha base. The fem. is अही *ahī*.

Final ह् *h* is interchangeable with द् *dh*, ढ् *ḍh*, ट् *ṭh*. (See § 128; 174, 8.)

The अद् *ad* of अह् *ah* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------|-----------------------------|-----------------------------|
| N.V. विश्ववाद <i>viśvavād</i> | विश्ववाहौ <i>viśvavāhau</i> | विश्ववाहः <i>viśvavāhaḥ</i> |
| A. विश्ववाहं <i>viśvavāham</i> | विश्ववाहौ <i>viśvavāhau</i> | विश्ववाहः <i>viśvavāhaḥ</i> |

I. विश्ववाहभिः *viśvavāhabhiḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom.Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr.Plur. श्वेतवोभिः *śvetavobhiḥ*, &c.; Loc.Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह *śvetauh*, in all the Bha cases (Sār. i. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Aṅga base अनडाह् *anaḍāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|--------------------------------------|-----------------------------|
| N. अनडान् <i>anaḍān</i> | N.A.V. अनडाहौ <i>anaḍāhau</i> | N. अनडाहः <i>anaḍāhaḥ</i> |
| V. अनडन् <i>anaḍan</i> | I.D.Ab. अनडुद्भां <i>anaḍudbhyaṁ</i> | A. अनडुहः <i>anaḍuhaḥ</i> |
| A. अनडाहं <i>anaḍāham</i> | G.L. अनडुहोः <i>anaḍuhoḥ</i> | I. अनडुभिः <i>anaḍubhiḥ</i> |
| I. अनडुहा <i>anaḍuhā</i> | | L. अनडुसु <i>anaḍutsu</i> |

If used as a neuter, at the end of a compound, it forms

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|-----------------------|------------------------|
| N.A.V. अनडुद् <i>anaḍud</i> | अनडुहौ <i>anaḍuht</i> | अनडाहि <i>anaḍānhi</i> |

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍāhī* (Pāṇ. vii. 1, 98, vart.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpah*, Acc. अपः *āpāḥ*, Instr. अद्भिः *adbhiḥ*, Loc. अप्सु *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वापद् *svāpad*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वापः *svāpah*; Instr. स्वाद्भिः *svādbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वप्ति *svāmpi* or स्वाप्ति *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (i. 9, 62) gives स्वाप्ति तडागानि *svāmpi tadāgāni*, tanks with good water.

§ 212. पुंस् *pūṁs*, man, has three bases: 1. The Aṅga base पुमांस *pumāṁs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस् *pūṁs*. (Accent, Pāṇ. vi. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|-----------------------------------|----------------------------|
| N. पुमान् <i>pumān</i> | N. A. V. पुमांसौ <i>pumāṁsau</i> | N. पुमांसः <i>pumāṁsah</i> |
| V. पुमन् <i>pūman</i> | I. D. Ab. पुभ्यां <i>pumbhyām</i> | A. पुंसः <i>pūṁsāḥ</i> |
| A. पुमांसं <i>pumāṁsam</i> | G. L. पुंसोः <i>pūṁsōḥ</i> | I. पुंभिः <i>pūṁbhiḥ</i> |
| I. पुंसा <i>pūṁsā</i> | | L. पुंसु <i>pūṁsū</i> |

The Loc. Plur. is written पुंसु *pūṁsū*, not पुंसु *pūṁshū* or पुंसु *pūṁsū* (§ 100, note). The Śārasvatī gives पुंक्षु *pūṁkshū* (I. 9, 70). Pāṇini (VIII. 3, 58) says that तुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *sh*; and therefore that change does not take place in सुहिन्सु *suhinsu* and पुंसु *pūṁsu*. In the first, न *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिन्सु पुंस्त्रियादायनुस्त्रारसस्त्रेऽपि तस्य नुमस्थानिकत्वाभावात् घत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supūṁsā*, Nom. Plur. सुपुमांसि *supumāṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|-------------------------------------|---------------------------------|
| N. द्यौः <i>dyāuḥ</i> | N. A. V. दिवौ <i>dīvau</i> | N. दिवः <i>dīvah</i> |
| A. दिवं <i>dīvam</i> | I. D. Ab. द्युभ्यां <i>dyūbhyām</i> | A. दिवः <i>dīvāḥ</i> |
| I. दिवा <i>dīvā</i> | G. L. दिवोः <i>dīvōḥ</i> | I. द्युभिः <i>dyūbhiḥ</i> |
| D. दिवे <i>dīve</i> | | D. Ab. द्युभ्यः <i>dyūbhyāḥ</i> |
| Ab. G. दिवः <i>dīvāḥ</i> | | G. दिवां <i>dīvām</i> |
| L. दिवि <i>dīvi</i> | | L. द्युषु <i>dyūṣhu</i> |
| V. द्यौः <i>dyāuḥ</i> | | |

Another base द्यौ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवौ *sudivā*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :

- *1. असन् *asan*, n. blood ;
- *2. आसन् *āsan*, n. face ;
- *3. उदन् *udan*, n. water ;
4. दन् *dat*, m. tooth ; Acc. Pl. दन्तः *datāḥ* ;

BASE DECLINED THROUGHOUT :

- असृज् *asṛij*, n.
- आस्य *āsyā*, n.
- उदक *udaka*, n.
- दन्त *danta*, m.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

| | |
|--|-----------------------------|
| *5. दोषन् <i>doshan</i> , (m.) n. arm; | दोस् <i>dos</i> , m. n. |
| 6. नस् <i>nas</i> , f. nose; Acc. Pl. नसः <i>nasāḥ</i> ; | नासिका <i>nāsikā</i> , f. |
| 7. निश् <i>niś</i> , f. night; Acc. Pl. निशः <i>niśāḥ</i> ; | निशा <i>niśā</i> , f. |
| 8. पद् <i>pad</i> , m. foot; Acc. Pl. पदः <i>paddāḥ</i> ; | पाद <i>pāda</i> , m. |
| 9. प्रित् <i>prit</i> , f. army †; Loc. Pl. प्रित्सु <i>pritsú</i> ; | प्रितना <i>pritand</i> , f. |
| 10. मांस <i>māns</i> , n. meat ‡; | मांस <i>mānsa</i> , n. |
| 11. मास् <i>mās</i> , m. month ; मासः <i>māsāḥ</i> ; | मास <i>māsa</i> , m. |
| *12. यकन् <i>yakan</i> , n. liver ¶; | यकृत् <i>yakrit</i> , n. |
| *13. यूषन् <i>yúshan</i> , m. pea-soup; | यूष <i>yúsha</i> , m. |
| *14. शकन् <i>śakan</i> , n. ordure; | शकृत् <i>śakrit</i> , n. |
| 15. सु <i>snu</i> , n. ridge; | सानु <i>sānu</i> , n. |
| 16. हृद् <i>hrid</i> , n. (m.); Gen. Sing. हृदः <i>hridāḥ</i> ; | हृदय <i>hridaya</i> , n. |

Hence in

| | | |
|--|-------|--|
| No. 1. N.V.A. Sing. is असृक् <i>asrik</i> only; | but { | A. Plur. असृजि <i>asriñji</i> or असानि <i>asāni</i> . |
| N.V.A. Dual is असृजी <i>asrijī</i> only; | | I. Sing. असृजा <i>asrijā</i> or असा <i>asā</i> . |
| N.V. Plur. is असृजि <i>asriñji</i> only; | | I. Du. असृभ्यां <i>asrigbhyām</i> or असभ्यां <i>asabhyām</i> . |
| No. 4. N.A.V. Sing. is दंतः, ^० तं, ^० त <i>dantah, am, a</i> , only; | but { | A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> . |
| N.V.A. Dual is दंतौ <i>dantau</i> only; | | I. Sing. दतेन <i>dantena</i> or दता <i>datā</i> . |
| N.V. Plur. is दन्ताः <i>dantāḥ</i> only; | | I. Dual दन्ताभ्यां <i>dantābhyām</i> or दद्भ्यां <i>dadbhyām</i> . |
| No. 11. N.A.V. Sing. is मासः, ^० सं, ^० स <i>māsah, am, a</i> , only; | but { | A. Plur. मासान् <i>māśān</i> or मासः <i>māsāḥ</i> . |
| N.V.A. Dual is मासौ <i>māsau</i> only; | | I. Sing. मासेन <i>māsena</i> or मासा <i>māśā</i> . |
| N.V. Plur. is मासाः <i>māsāḥ</i> only; | | I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> . |
| No. 13. N.A.V. Sing. is यूषः, ^० षं, ^० ष <i>yúshah, am, a</i> , only; | but { | A. Plur. यूषान् <i>yúshān</i> or यूषाः <i>yúshāḥ</i> . |
| N.A.V. Dual is यूषौ <i>yúshau</i> only; | | I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshā</i> . |
| N.V. Plur. is यूषाः <i>yúshāḥ</i> only; | | I. Du. यूषाभ्यां <i>yúshābhyām</i> or ^० षभ्यां <i>-shabhyām</i> . L. Sing. यूषे <i>yúshe</i> or ^० षणि <i>-shani</i> or ^० षि <i>-shni</i> . |

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. I. p. 131.

‡ Siddh.-Kaum. vol. I. p. 141.

|| The Śārasvatī gives all cases of मास् *mās* (I. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. Bases ending in any Vowels, except derivative **आ** a and **औ** ā.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in **ऐ** ai and **औ** au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants **ऐ** ai becomes **आ** ā, while **औ** au remains unchanged; and that before vowels both **ऐ** ai and **औ** au become **आय** āy and **आव** āv.

Base **रै** rai, **राय** rāy, m. wealth; (Accent, Pāṇ. VI. I, 171.) **नौ** nau, **नाव** nāv, f. ship; (Accent, Pāṇ. VI. I, 168.)

| | SINGULAR. | DUAL. | PLURAL. |
|------|-------------------------|------------------------------------|----------------------------------|
| N.V. | रः rā-ḥ नौः nau-ḥ | रायौ rāy-au नावौ nāv-au | रायः rāy-aḥ नावः nāv-aḥ |
| A. | रायं rāy-am नावं nāv-am | | रायः rāy-āḥ * नावः nāv-aḥ |
| I. | राया rāy-ā नावा nāv-ā | राभ्यां rā-bhyām नौभ्यां nau-bhyām | राभिः rā-bhīḥ नौभिः nau-bhīḥ |
| D. | राये rāy-é नावे nāv-é | | राभ्यः rā-bhyaḥ नौभ्यः nau-bhyaḥ |
| Ab. | रायः rāy-āḥ नावः nāv-āḥ | रायोः rāy-ōḥ नावोः nāv-ōḥ | रायां rāy-ām नावां nāv-ām |
| G. | | | |
| L. | रायि rāy-i नावि nāv-i | | रासु rā-sú नौषु nau-shú |

Decline **गौः** glauh, m. the moon.

Bases in **ओ** o.

§ 218. The only noun of importance is **गो** go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ. VI. I, 182.)

| | SINGULAR. | DUAL. | PLURAL. |
|------|------------------|-------------------------|------------------------|
| N.V. | गौः <i>gau-ḥ</i> | गावौ <i>gāv-au</i> | गावः <i>gāv-aḥ</i> |
| A. | गां <i>gā-m</i> | | गाः <i>gā-ḥ</i> |
| I. | गवा <i>gāv-ā</i> | गोभ्यां <i>gó-bhyaṁ</i> | गोभिः <i>gó-bhiḥ</i> |
| D. | गवे <i>gāv-e</i> | | गोभ्यः <i>gó-bhyaḥ</i> |
| Ab. | गोः <i>gó-ḥ</i> | गवोः <i>gāv-ōḥ</i> | गवां <i>gāv-ām</i> |
| G. | | | |
| L. | गवि <i>gāv-i</i> | | गोषु <i>gó-shu</i> |

* In the Veda the Acc. Plur. of **रै** rai occurs both as **rāyah** (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and **rāyāḥ** (Rv. I. 113, 4; III. 2, 15).

If bases in *ऐ ai*, *ओ o*, *औ au* are to be declined as neuters at the end of compounds, they shorten *ऐ ai* to *इ i*, and *ओ o* and *औ au* to *उ u*, and are then declined like neuters in *इ i* and *उ u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. *सुरिणा suriṇā* or *सुराया surāyā*; but only *सुनुना sunundā*.

§ 219. *द्यो dyo*, fem. heaven, is declined like *गो go*. It coincides in the Nom. and Voc. Sing. with *दिव् div*, sky, but differs from it in all other cases. (§ 213.)

| | SINGULAR. | DUAL. | PLURAL. | |
|-----|-----------------------|------------------------------|---------------------------|----------------------|
| N. | द्यौः <i>dyāūḥ</i> | } द्यावौ <i>dyāvau</i> | द्यावः <i>dyāvāḥ</i> | |
| A. | द्यां <i>dyām*</i> | | द्याः <i>dyāḥ*</i> | |
| I. | द्या <i>dyā</i> | } द्यौभ्यां <i>dyāubhyām</i> | द्यौभिः <i>dyāubhiḥ</i> | |
| D. | द्ये <i>dyāve</i> | | द्यौभ्यः <i>dyāubhyaḥ</i> | |
| Ab. | } द्यौः <i>dyāḥ</i> | | | |
| G. | } द्यवौ <i>dyāvoh</i> | } द्यवोः <i>dyāvoh</i> | द्यां <i>dyāvām</i> | |
| L. | | | द्यवि <i>dyāvi</i> | द्योषु <i>dyāṣhu</i> |
| V. | | | द्यौः <i>dyāūḥ</i> | |

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyāūs*; A. *dīvam*, *dyām*; I. *divā* (*dīvā*, by day); D. *divé*; G. *divāḥ*, *dyāḥ*; L. *diví*, *dyāvi*; V. *dyāūs* (Rv. vi. 51, 5). Plur. N. *dyāvāḥ*; A. *dyān*; I. *dyāubhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound *द्यो dyo* forms its neuter base as *द्यु dyu*; e.g. *प्रद्यु pradyu*, eminently celestial, Dual *प्रद्युनी pradyuní*, Plur. *प्रद्युनि pradyūni* (Siddh.-Kaum. vol. i. pp. 144, 145); while from *दिव् div* the neuter adjective was, as we saw, *सुद्यु sudyu*, having a good sky, Dual *सुदीवि sudīvi*, Plur. *सुदीवि sudīvi* (Colebr. pp. 67, 73). *प्रद्यु pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in *ए e*, though grammarians imagine such words as *एः eḥ*, the sun, *उद्यदेः udyadeḥ*, the rising sun; Nom. Dual *उद्यदयौ udyadayau*, Nom. Plur. *उद्यदयः udyadayāḥ*.

Bases in *ई i* and *ऊ u*.

1. Monosyllabic Bases in *ई i* and *ऊ u*, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like *धी dhī*, thinking, *क्री k्री*, buying, *लू लू*, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final *ई i* and *ऊ u* into *इ i* and *उ u*, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

* Kāśikā vi. 1, 93.

they may either change ई and ऊ into इय *iy* and उव *uv*, or into य *y* and व *v*. They change it

1. Into इय *iy* and उव *uv*:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनी: *paramanī*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नी: *nī* is treated as a noun, and seems to have lost its verbal character. शुद्धधी: *śuddhadhī*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधी: *kudhī*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई and ऊ are preceded by two radical initial consonants. जलक्री: *jalakrī*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्री: *śuśrī*, well faring, Acc. Sing. सुश्रियं *śuśriyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य *y* and व *v*, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणी: *grāmaṇī*, leader of a village, Acc. Sing. ग्रामण्यं *grāmanyam*; here ग्राम *grāma* is not the predicate of नी: *nī*, but is governed by नी: *nī*, which retains so far its verbal character. प्रधी: *pradhī*, thinking in a high degree, Acc. Sing. प्रधयं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उनी: *unnī*, leading out, Acc. Sing. उन्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधी: *śuddhadhī* (if a Tatpuruṣa compound), thinking pure things, would form the Acc. Sing. शुद्धधयं *śuddhadhiyam*, and thus be distinguished from शुद्धधी: *śuddhadhī* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhi*, a thinker), or in such compounds as a noun admits of (सुधी: *śudhī**, a good thinker; शुद्धधी: *śuddhadhī*, a pure thinker or pure thought); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhī*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभू: *svayambhū*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभू: *varśābhū*, frog, Acc. Sing. वर्षाभवं *varśābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as कारभू: *karābhū* or कारभू: *kārabhū*, nail, पुनर्भू: *punarbhū*, re-born, दृग्भू: *drinbhū*, thunder-bolt. (Pāṇ. VI. 4, 84, vārt.)

* सुधी: *śudhī* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *śudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)

2. Polysyllabic Bases in ईँ and ऊँ.

§ 222. Polysyllabic bases in ईँ and ऊँ being both masculine and feminine, such as पपी: *papīh*, protector, the sun, ययी: *yayīh*, road, and नृनृ: *nrīrūh*, dancer, are declined like the verbal compounds प्रधी: *pradhīh* and वृक्षलू: *vrikshalūh*, except that

1. they form the Acc. Sing. in ईँm and ऊँm;
2. they form the Acc. Plur. in ईन्m and ऊन्m.

Remember also, that those in ईँ form the Loc. Sing. in ईँ, not in यि*yi*.

वातप्रमी: *vātpramīh*, antelope, may be declined like पपी: *papīh*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधी: *pradhīh* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुती: *sutīh*, wishing for a son; सुखी: *sukhīh*, wishing for pleasure. They follow the verbal प्रधी: *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उ: *uh*; सुत्यु: *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ईँ is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. शुष्की: *śushkīh*, शुष्कियौ *śushkiyau*, &c.

| Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Poly-syllabic, masc. and fem. |
|---|---|---|---|--|---|
| thinking. SINGULAR. N. धीः <i>dhih</i> A. धियं <i>dhiyam</i> I. धिया <i>dhiyā</i> D. धिये <i>dhiye</i> Ab. G. धियाः <i>dhiyah</i> L. धियि <i>dhiyi</i> V. धीः <i>dhih</i> DUAL. N. A. V. धियौ <i>dhiyau</i> I. D. Ab. धीभ्यां <i>dhibhyām</i> G. L. धियोः <i>dhiyoh</i> PLURAL. N. धियः <i>dhiyah</i> A. धियः <i>dhiyah</i> I. धीभिः <i>dhibhih</i> D. Ab. धीभ्यः <i>dhibhyah</i> G. धियां <i>dhiyam</i> L. धीषु <i>dhiṣhu</i> | a pure thinker. SINGULAR. शुद्धधीः <i>suddhadhīh</i> शुद्धधियं <i>suddhadhiyam</i> शुद्धधिया <i>suddhadhiyā</i> शुद्धधिये <i>suddhadhiye</i> शुद्धधियाः <i>suddhadhiyah</i> शुद्धधियि <i>suddhadhiyi</i> शुद्धधीः <i>suddhadhīh</i> DUAL. शुद्धधियौ <i>suddhadhiyau</i> शुद्धधीभ्यां <i>suddhadhībhyām</i> शुद्धधियोः <i>suddhadhiyoh</i> PLURAL. शुद्धधियः <i>suddhadhiyah</i> शुद्धधियः <i>suddhadhiyah</i> शुद्धधीभिः <i>suddhadhībhih</i> शुद्धधीभ्यः <i>suddhadhībhyah</i> शुद्धधियां <i>suddhadhiyam</i> शुद्धधीषु <i>suddhadhīṣhu</i> | water-buyer. SINGULAR. जलक्रोः <i>jalakrīh</i> जलक्रियं <i>jalakriyam</i> जलक्रिया <i>jalakriyā</i> जलक्रिये <i>jalakriye</i> जलक्रियः <i>jalakriyah</i> जलक्रियि <i>jalakriyi</i> जलक्रोः <i>jalakrīh</i> DUAL. जलक्रियौ <i>jalakriyau</i> जलक्रोभ्यां <i>jalakrībhyām</i> जलक्रियोः <i>jalakriyoh</i> PLURAL. जलक्रियः <i>jalakriyah</i> जलक्रियः <i>jalakriyah</i> जलक्रोभिः <i>jalakrībhih</i> जलक्रोभ्यः <i>jalakrībhyah</i> जलक्रियां <i>jalakriyam</i> जलक्रोषु <i>jalakrīṣhu</i> | high-thinking. SINGULAR. प्रधीः <i>pradhīh</i> प्रधियं <i>pradhiyam</i> प्रधिया <i>pradhiyā</i> प्रधिये <i>pradhiye</i> प्रधियः <i>pradhiyah</i> प्रधियि <i>pradhiyi</i> प्रधीः <i>pradhīh</i> DUAL. प्रधियौ <i>pradhiyau</i> प्रधीभ्यां <i>pradhībhyām</i> प्रधियोः <i>pradhīyoh</i> PLURAL. प्रधियः <i>pradhīyah</i> प्रधियः <i>pradhīyah</i> प्रधीभिः <i>pradhībhih</i> प्रधीभ्यः <i>pradhībhyah</i> प्रधियां <i>pradhiyam</i> प्रधीषु <i>pradhīṣhu</i> | village-leader. SINGULAR. ग्रामणीः <i>grāmanīh</i> ग्रामण्यं <i>grāmanyam</i> ग्रामण्या <i>grāmanyā</i> ग्रामण्ये <i>grāmanye</i> ग्रामण्यः <i>grāmanyah</i> ग्रामण्यि <i>grāmanyi</i> ग्रामणीः <i>grāmanīh</i> DUAL. ग्रामण्यौ <i>grāmanyau</i> ग्रामणीभ्यां <i>grāmanībhyām</i> ग्रामण्योः <i>grāmanyoh</i> PLURAL. ग्रामण्यः <i>grāmanyah</i> ग्रामण्यः <i>grāmanyah</i> ग्रामणीभिः <i>grāmanībhih</i> ग्रामणीभ्यः <i>grāmanībhyah</i> ग्रामण्यां <i>grāmanyām</i> ग्रामणीषु <i>grāmanīṣhu</i> | son. SINGULAR. पपीः <i>papīh</i> पपीं <i>papīm</i> पप्पा <i>pappā</i> पप्पे <i>pappye</i> पप्पः <i>pappah</i> पपी <i>papī</i> पपीः <i>papīh</i> DUAL. पप्पौ <i>pappau</i> पपीभ्यां <i>papībhyām</i> पप्पोः <i>pappoh</i> PLURAL. पप्पः <i>pappah</i> पपीन् <i>papīn</i> † पपीभिः <i>papībhih</i> पपीभ्यः <i>papībhyah</i> पप्पां <i>pappām</i> पपीषु <i>papīṣhu</i> |

* Words ending in नी *nī*, leader, form their Loc. Sing. in चां *ām*. (Sār.)
 † पपीः *papīh*, at the end of a fem. comp. ; Rūpāvali, p. 9 b. || It does not take नां *nām*. (Siddh.-Kauṃ. vol. I. p. 116.)
 ‡ Or ग्रामणीनां *grāmanīnām*. Words of the Senāni class take चां *ām* or नां *nām*. (Sār. I. 6, 62.)

| Monosyllabic, masc. and fem. | cutter. SINGULAR. | The same, at the end of compounds, used as a noun, masc. and fem. | dice-player. SINGULAR. | The same, at the end of compounds with initial double consonants, masc. and fem. | cutting asunder. SINGULAR. | The same, in composition with a governed noun, masc. and fem. | Polysyllabic, masc. and fem. |
|---------------------------------|------------------------------|--|---------------------------|--|-------------------------------|---|---------------------------------|
| N. लूः <i>lūḥ</i> | परमलूः <i>paramalūḥ</i> | परमलूवः <i>paramaluvah</i> | कटमुः <i>kaṭamūḥ</i> | विलूः <i>vilūḥ</i> | यवलूः <i>yavalūḥ</i> | दancer. SINGULAR. | नृः <i>nṛiḥ</i> |
| A. लुवं <i>luvam</i> | परमलुवं <i>paramaluvam</i> | परमलुवः <i>paramaluvah</i> | कटमुवः <i>kaṭamuvah</i> | विलुवं <i>viluvam</i> | यवलुवं <i>yavaluvam</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| I. लुवा <i>luva</i> | परमलुवा <i>paramaluvah</i> | परमलुवः <i>paramaluvah</i> | कटमुवः <i>kaṭamuvah</i> | विलुवः <i>viluvah</i> | यवलुवः <i>yavaluvah</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| D. लुवे <i>luve</i> | परमलुवे <i>paramaluve</i> | परमलुवः <i>paramaluvah</i> | कटमुवः <i>kaṭamuvah</i> | विलुवे <i>viluve</i> | यवलुवे <i>yavaluve</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| Ab. G. लुवः <i>luvaḥ</i> | परमलुवः <i>paramaluvah</i> | परमलुवः <i>paramaluvah</i> | कटमुवः <i>kaṭamuvah</i> | विलुवः <i>viluvah</i> | यवलुवः <i>yavaluvah</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| L. लुवि <i>luvi</i> | परमलुवि <i>paramaluvi</i> | परमलुवः <i>paramaluvah</i> | कटमुवि <i>kaṭamuvi</i> | विलुवि <i>viluvi</i> | यवलुवि <i>yavaluvi</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| V. लूः <i>lūḥ</i> | परमलूः <i>paramalūḥ</i> | परमलूवः <i>paramaluvah</i> | कटमूः <i>kaṭamūḥ</i> | विलूः <i>vilūḥ</i> | यवलूः <i>yavalūḥ</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| N. A. V. लुवौ <i>luvau</i> | परमलुवौ <i>paramaluvau</i> | परमलुवः <i>paramaluvah</i> | कटमुवौ <i>kaṭamuvau</i> | विलुवौ <i>viluvau</i> | यवलुवौ <i>yavaluvau</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| I. D. Ab. लूयः <i>lūbhydm</i> | परमलूयः <i>paramalūbhydm</i> | परमलूवः <i>paramaluvah</i> | कटमूयः <i>kaṭamūydm</i> | विलूयः <i>vilūbhydm</i> | यवलूयः <i>yavalūbhydm</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| G. L. लुवोः <i>luvoḥ</i> | परमलुवोः <i>paramaluvoḥ</i> | परमलुवः <i>paramaluvah</i> | कटमुवोः <i>kaṭamuvoḥ</i> | विलुवोः <i>viluvoḥ</i> | यवलुवोः <i>yavaluvoḥ</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| N. लुवः <i>luvaḥ</i> | परमलुवः <i>paramaluvah</i> | परमलुवः <i>paramaluvah</i> | कटमुवः <i>kaṭamuvah</i> | विलुवः <i>viluvah</i> | यवलुवः <i>yavaluvah</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| A. लुवः <i>luvaḥ</i> | परमलुवः <i>paramaluvah</i> | परमलुवः <i>paramaluvah</i> | कटमुवः <i>kaṭamuvah</i> | विलुवः <i>viluvah</i> | यवलुवः <i>yavaluvah</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| I. लूभिः <i>lūbhiḥ</i> | परमलूभिः <i>paramalūbhiḥ</i> | परमलूवः <i>paramaluvah</i> | कटमूभिः <i>kaṭamūbhiḥ</i> | विलूभिः <i>vilūbhiḥ</i> | यवलूभिः <i>yavalūbhiḥ</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| D. Ab. लूयः <i>lūbhyah</i> | परमलूयः <i>paramalūbhyah</i> | परमलूवः <i>paramaluvah</i> | कटमूयः <i>kaṭamūydm</i> | विलूयः <i>vilūbhyah</i> | यवलूयः <i>yavalūbhyah</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| G. लुवां <i>luvām</i> | परमलुवां <i>paramaluvām</i> | परमलुवः <i>paramaluvah</i> | कटमुवां <i>kaṭamuvām</i> | विलुवां <i>viluvām</i> | यवलुवां <i>yavaluvām</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |
| L. लूषु <i>lūshu</i> | परमलूषु <i>paramalūshu</i> | परमलूवः <i>paramaluvah</i> | कटमूषु <i>kaṭamūshu</i> | विलूषु <i>vilūshu</i> | यवलूषु <i>yavalūshu</i> | नृत् <i>nṛitdm</i> | नृत् <i>nṛitdm</i> |

* The Sār. gives also यवलूनां *yavalūnām*.† नृत् *nṛitdm*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्ये स्त्रियै grāmaṇye striyai, खलप्ये स्त्रियै khalapve striyai (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधीः pradhīḥ, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः lakṣmīḥ, except in the Acc. Sing. and Plur., where they take अं am and अः aḥ; प्रध्यं pradhyam, प्रध्यः pradhyah, not प्रधीं pradhīm or प्रधीः pradhīḥ (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भूः punarbhūḥ, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु he punarbhū (Siddh.-Kaum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

| MASC. AND FEM. | | FEM. ONLY. | |
|----------------|------------------------|------------------------|--|
| SINGULAR. | | SINGULAR. | |
| N. | प्रधीः pradhīḥ | प्रधीः pradhīḥ | |
| A. | प्रध्यं pradhyam | प्रध्यं pradhyam | |
| I. | प्रध्या pradhyā | प्रध्या pradhyā | |
| D. | प्रध्ये pradhye | or प्रध्यै pradhyai | |
| Ab. | प्रध्यः pradhyah | or प्रध्याः pradhyāḥ | |
| G. | प्रध्यः pradhyah | or प्रध्याः pradhyāḥ | |
| L. | प्रध्यि pradhyi | or प्रध्यां pradhyām | |
| V. | प्रधीः pradhīḥ | or प्रधि pradhī | |
| DUAL. | | DUAL. | |
| N. A. V. | प्रधौ pradhyau | प्रधौ pradhyau | |
| I. D. Ab. | प्रधीभ्यां pradhībhyām | प्रधीभ्यां pradhībhyām | |
| G. L. | प्रध्योः pradhyoḥ | प्रध्योः pradhyoḥ | |
| PLURAL. | | PLURAL. | |
| N. | प्रध्यः pradhyah | प्रध्यः pradhyah | |
| A. | प्रध्यः pradhyah | प्रध्यः pradhyah | |
| I. | प्रधीभिः pradhībhiḥ | प्रधीभिः pradhībhiḥ | |
| D. Ab. | प्रधीभ्यः pradhībhyah | प्रधीभ्यः pradhībhyah | |
| G. | प्रध्यां pradhyām | or प्रधीनां pradhīnām | |
| L. | प्रधीषु pradhīṣhu | प्रधीषु pradhīṣhu | |

1. Monosyllabic Bases in ई ī and ऊ ū, being Feminine only.

§ 224. Bases like धी dhī, intellect, श्री śrī, happiness, ह्री hrī, shame, भी bhī, fear, and भ्रू bhrū, brow, may be declined throughout exactly like the monosyllabic bases in ई ī and ऊ ū, such as कू kū, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ ai, आः āḥ, आः āḥ, आं ām, and नां nām.

| Mono syllabic, fem. only. | Optional fuller forms. | Mono syllabic, fem. only. | Optional fuller forms. |
|---------------------------------|---------------------------|------------------------------|---------------------------|
| thought. SINGULAR. | | earth. SINGULAR. | |
| N. धीः <i>dhīḥ</i> | | भूः <i>bhūḥ</i> | |
| A. धियं <i>dhīyam</i> | | भुवं <i>bhūvam</i> | |
| I. धिया <i>dhīyā</i> | | भुवा <i>bhuvā</i> | |
| D. धिये <i>dhīyē</i> | धियै <i>dhīyai</i> | भुवे <i>bhuvē</i> | भुवै <i>bhuvai</i> |
| Ab. धियः <i>dhīyāḥ</i> | धियाः <i>dhīyāḥ</i> | भुवः <i>bhuvāḥ</i> | भुवैः <i>bhuvāḥ</i> |
| G. धियः <i>dhīyāḥ</i> | धियाः <i>dhīyāḥ</i> | भुवः <i>bhuvāḥ</i> | भुवैः <i>bhuvāḥ</i> |
| L. धियि <i>dhīyi</i> | धियां <i>dhīyām</i> | भुवि <i>bhuvī</i> | भुवैः <i>bhuvāḥ</i> |
| V. धीः <i>dhīḥ</i> | | भूः <i>bhūḥ</i> | भुवैः <i>bhuvāḥ</i> |
| DUAL. | | DUAL. | |
| N.A.V. धियौ <i>dhīyau</i> | | भुवौ <i>bhūvau</i> | |
| I.D.Ab. धीभ्यां <i>dhībhyām</i> | | भूभ्यां <i>bhūbhyām</i> | |
| G.L. धियोः <i>dhīyōḥ</i> | | भुवोः <i>bhuvōḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. धियः <i>dhīyāḥ</i> | | भुवः <i>bhūvāḥ</i> | |
| A. धियः <i>dhīyāḥ</i> | | भुवः <i>bhūvāḥ</i> | |
| I. धीभिः <i>dhībhiḥ</i> | | भूमिः <i>bhūmīḥ</i> | |
| D.Ab. धीभ्यः <i>dhībhyāḥ</i> | | भूभ्यः <i>bhūbhyāḥ</i> | |
| G. धियां <i>dhīyām</i> | धीनां <i>dhīnām</i> | भुवां <i>bhuvām</i> | भूनां <i>bhūnām</i> |
| L. धीषु <i>dhīṣhū</i> | | भूषु <i>bhūṣhū</i> | |

2. Polysyllabic Bases in ई and ऊ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

(2) They change their final ई and ऊ into य and व before terminations beginning with vowels.

(3) They take म and स as the terminations of the Acc. Sing. and Plural.

(4) They shorten their final ई and ऊ in the Vocative Singular.

(5) Remember that most nouns in ई have no स in the Nom. Sing., while those in ऊ have it.

Note—Some nouns in ई take स in the Nom. Sing. : अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरौः *tarīḥ*, boat; तंत्रीः *tantrīḥ*, lute.

Versus memorialis : अवीलक्ष्मीतरौतंत्रीधीहीषीषाभुदाहुतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.

N. नदी *nadī*
A. नदीं *nadīm*
I. नद्या *nadyā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.

N. वधूः *vadhūḥ*
A. वधूं *vadhūm*
I. वध्वा *vadhvā*

D. नद्यै *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nādi*

D. वध्वै *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vádhu*

DUAL.

N. A. V. नद्यौ *nady-āũ*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-ōḥ*

DUAL.

N. A. V. वध्वौ *vadhv-āũ*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-ōḥ*

PLURAL.

N. V. नद्यः *nady-āḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-ndm*
 L. नदीषु *nadī-shu*

PLURAL.

N. V. वध्वः *vadhv-āḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-ndm*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुभ्रुः *subhruḥ*, masc. and fem. having a good brow, is declined exactly like भ्रुः *bhruḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. I. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take सं *am* and अः *aḥ*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ ई, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुभ्रु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुभ्रु *hā pitāḥ kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. I. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|---------------------------------------|-------------------------|--|
| good-thoughted. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुधीः <i>sudhīḥ</i> | | सुधि <i>sudhi</i> |
| A. सुधियं <i>sudhiyam</i> | | सुधि <i>sudhi</i> |
| I. सुधिया <i>sudhiyā</i> | | or सुधिना <i>sudhinā</i> |
| D. सुधिये <i>sudhiye</i> | सुधियै <i>sudhiyai</i> | or सुधिने <i>sudhine</i> |
| Ab. सुधियः <i>sudhiyaḥ</i> | सुधियाः <i>sudhiyāḥ</i> | or सुधिनः <i>sudhināḥ</i> |
| G. सुधियः <i>sudhiyaḥ</i> | सुधियाः <i>sudhiyāḥ</i> | or सुधिनः <i>sudhināḥ</i> |
| L. सुधियि <i>sudhiyi</i> | सुधियां <i>sudhiyām</i> | or सुधिनि <i>sudhini</i> |
| V. सुधीः <i>sudhīḥ</i> | | सुधि <i>sudhi</i> or सुधे <i>sudhe</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुधियो <i>sudhiyau</i> | | सुधिनी <i>sudhini</i> |
| I. D. Ab. सुधीभ्यां <i>sudhībhyām</i> | | or सुधिभ्यां <i>sudhībhyām</i> |
| G. L. सुधियोः <i>sudhiyoḥ</i> | | or सुधिनोः <i>sudhinoh</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुधियः <i>sudhiyaḥ</i> | | सुधीनि <i>sudhīni</i> |
| A. सुधियः <i>sudhiyaḥ</i> | | सुधीनि <i>sudhīni</i> |
| I. सुधीभिः <i>sudhībhiḥ</i> | | or सुधिभिः <i>sudhībhiḥ</i> |
| D. सुधीभ्यः <i>sudhībhyaḥ</i> | | or सुधिभ्यः <i>sudhībhyaḥ</i> |
| Ab. सुधीभ्यः <i>sudhībhyaḥ</i> | | or सुधिभ्यः <i>sudhībhyaḥ</i> |
| G. सुधियां <i>sudhiyām</i> | सुधीनां <i>sudhīnām</i> | or सुधीनां <i>sudhīnām</i> |
| L. सुधीषु <i>sudhīṣhu</i> | | or सुधीषु <i>sudhīṣhu</i> |

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītra*) throughout (Siddh.-Kaum. vol. i. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. i. p. 119).

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|--|----------------------------|--|
| with beautiful brows. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुभ्रूः <i>subhrūḥ</i> | | सुभ्रु <i>subhru</i> |
| A. सुभ्रुवं <i>subhruvam</i> | | सुभ्रु <i>subhru</i> |
| I. सुभ्रुवा <i>subhruvā</i> | | or सुभ्रुणा <i>subhruṇā</i> |
| D. सुभ्रुवे <i>subhruve</i> | सुभ्रुवै <i>subhruvai</i> | or सुभ्रुणे <i>subhruṇe</i> |
| Ab. सुभ्रुवः <i>subhruvaḥ</i> | सुभ्रुवाः <i>subhruvāḥ</i> | or सुभ्रुणः <i>subhruṇaḥ</i> |
| G. सुभ्रुवः <i>subhruvaḥ</i> | सुभ्रुवाः <i>subhruvāḥ</i> | or सुभ्रुणः <i>subhruṇaḥ</i> |
| L. सुभ्रुवि <i>subhruvi</i> | सुभ्रुवां <i>subhruvām</i> | or सुभ्रुणि <i>subhruṇi</i> |
| V. सुभ्रूः <i>subhrūḥ</i> | | सुभ्रु <i>subhru</i> or ओ-भ्रो- <i>bhro</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुभ्रुवौ <i>subhruvau</i> | | सुभ्रुणौ <i>subhruṇi</i> |
| I. D. Ab. सुभ्रूभ्यां <i>subhrūbhyām</i> | | or सुभ्रूभ्यां <i>subhrubhyām</i> |
| G. L. सुभ्रुवोः <i>subhruvoḥ</i> | | or सुभ्रुणोः <i>subhruṇoḥ</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुभ्रुवः <i>subhruvaḥ</i> | | सुभ्रूणि <i>subhrūṇi</i> |
| A. सुभ्रुवः <i>subhruvaḥ</i> | | सुभ्रूणि <i>subhrūṇi</i> |
| I. सुभ्रूभिः <i>subhrūbhiḥ</i> | | or सुभ्रूभिः <i>subhrubhiḥ</i> |
| D. सुभ्रूभ्यः <i>subhrūbhyāḥ</i> | | or सुभ्रूभ्यः <i>subhrubhyāḥ</i> |
| Ab. सुभ्रूभ्यः <i>subhrūbhyāḥ</i> | | or सुभ्रूभ्यः <i>subhrubhyāḥ</i> |
| G. सुभ्रुवां <i>subhruvām</i> | सुभ्रूणां <i>subhrūṇām</i> | or सुभ्रूणां <i>subhrūṇām</i> |
| L. सुभ्रूषु <i>subhrūṣu</i> | | or सुभ्रूषु <i>subhrūṣu</i> |

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. i. pp. 116, 117), and अतिलक्ष्मी *atilakshmī*, one who is better than an army (Siddh.-Kaum. vol. i. p. 123), are declined in the masculine and feminine :

| SINGULAR. | DUAL. | PLURAL. |
|--|---|--|
| N. बहुश्रेयसी <i>bahusreyasī</i> * | बहुश्रेयस्यौ <i>bahusreyasyau</i> | बहुश्रेयस्यः <i>bahusreyasyaḥ</i> |
| A. बहुश्रेयसीं <i>bahusreyasīm</i> | बहुश्रेयस्यौ <i>bahusreyasyau</i> | बहुश्रेयसीन् <i>bahusreyasīn</i> |
| I. बहुश्रेयस्या <i>bahusreyasyā</i> | बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i> | बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i> |
| D. बहुश्रेयस्यै <i>bahusreyasyai</i> | बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i> | बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i> |
| Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i> | बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i> | बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i> |
| G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i> | बहुश्रेयस्योः <i>bahusreyasyoḥ</i> | बहुश्रेयसीनां <i>bahusreyasīnām</i> |
| L. बहुश्रेयस्यां <i>bahusreyasyām</i> | बहुश्रेयस्योः <i>bahusreyasyoḥ</i> | बहुश्रेयसीषु <i>bahusreyasīṣu</i> |
| V. बहुश्रेयसि <i>bahusreyasi</i> | बहुश्रेयस्यौ <i>bahusreyasyau</i> | बहुश्रेयस्यः <i>bahusreyasyaḥ</i> |

* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------------|----------------------------------|---------------------------------|
| N. अतिचमूः <i>atichamūḥ</i> | अतिचम्वौ <i>atichamvau</i> | अतिचम्वः <i>atichamvāḥ</i> |
| A. अतिचमू <i>atichamūm</i> | अतिचम्वौ <i>atichamvau</i> | अतिचमून् <i>atichamūn</i> |
| I. अतिचम्व्वा <i>atichamvā</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभिः <i>atichamūbhiḥ</i> |
| D. अतिचम्वै <i>atichamvai</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभ्यः <i>atichamūbhyaḥ</i> |
| Ab. अतिचम्व्वाः <i>atichamvāḥ</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभ्यः <i>atichamūbhyaḥ</i> |
| G. अतिचम्व्वाः <i>atichamvāḥ</i> | अतिचम्वोः <i>atichamvōḥ</i> | अतिचमूनां <i>atichamūnām</i> |
| L. अतिचम्व्वां <i>atichamvām</i> | अतिचम्वोः <i>atichamvōḥ</i> | अतिचमूषु <i>atichamūṣu</i> |
| V. अतिचमु <i>atichamu</i> | अतिचम्वौ <i>atichamvau</i> | अतिचम्वः <i>atichamvāḥ*</i> |

Nouns like **कुमारी** *kumārī*, a man who behaves like a girl, are declined like **बहुश्रेयसी** *bahusreyasī*, except in the Acc. Sing. and Plur., where they form **कुमार्यै** *kumāryai* and **कुमार्यैः** *kumāryaiḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. **स्त्री** *strī*, woman, is declined like **नदी** *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. **स्त्रिया** *striyā*, and not **स्या** *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base **स्त्री** *strī* and **स्त्रिय** *striy*. (Accent, Pāṇ. VI. 1, 168.)

| SINGULAR. | DUAL. | PLURAL. |
|--|--------------------------------------|--|
| N. स्त्री <i>strī</i> | N.A.V. स्त्रियौ <i>striyau</i> | N. स्त्रियः <i>striyāḥ</i> |
| A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i> | I.D.Ab. स्त्रीभ्यां <i>strībhyām</i> | A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyāḥ</i> |
| I. स्त्रिया <i>striyā</i> | G.L. स्त्रियोः <i>striyōḥ</i> | I. स्त्रीभिः <i>strībhiḥ</i> |
| D. स्त्रियै <i>striyai</i> | | D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i> |
| Ab.G. स्त्रियाः <i>striyāḥ</i> | | G. स्त्रीणां <i>strīṇām</i> (Pāṇ. I. 4, 5) |
| L. स्त्रियां <i>striyām</i> | | L. स्त्रीषु <i>strīṣu</i> |
| V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4) | | |

§ 229. When **स्त्री** *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

| | MASC. | SINGULAR. | FEM. | NEUT. |
|-------|--|--|--|---|
| N. | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रि <i>atistri</i> |
| A. | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | अतिस्त्रि <i>atistri</i> |
| I. | अतिस्त्रिणा <i>atistriṇā</i> | अतिस्त्रिया <i>atistriyā</i> | अतिस्त्रिया <i>atistriyā</i> | अतिस्त्रिणा <i>atistriṇā</i> |
| D. | अतिस्त्रिये <i>atistraye</i> | { अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i> | { अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i> | { अतिस्त्रिणे <i>atistriṇe</i> or अतिस्त्रिये <i>atistraye</i> |
| Ab.G. | अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रिणः <i>atistriṇāḥ</i> or अतिस्त्रेः <i>atistreḥ</i> |
| L. | अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i> |
| V. | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> |

* The neuter is said to be N.A.V. Sing. **बहुश्रेयसी** *bahusreyasī*, N.A.V. Dual **बहुश्रेयसीनी** *bahusreyasīnī*, N.A.V. Plur. **बहुश्रेयसीनी** *bahusreyasīnī*, Dat. Sing. **बहुश्रेयस्यै** (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sīne, &c.

| DUAL. | | |
|--|--|------------------------------------|
| MASC. | FEM. | NEUT. |
| N.A.V. अतिस्त्रियोः <i>atistriyau</i> | अतिस्त्रियौ <i>atistriyau</i> | अतिस्त्रिणी <i>atistrīṇī</i> |
| I.D. Ab. अतिस्त्रिभ्यां <i>atistribhyām</i> | अतिस्त्रिभ्यां <i>atistribhyām</i> | अतिस्त्रिभ्यां <i>atistribhyām</i> |
| G.L. अतिस्त्रियोः <i>atistriyoḥ</i> | अतिस्त्रियोः <i>atistriyoḥ</i> | अतिस्त्रियोः <i>atistrīṇoḥ</i> |
| PLURAL. | | |
| MASC. | FEM. | NEUT. |
| N.V. अतिस्त्रयः <i>atistrayaḥ</i> | अतिस्त्रयः <i>atistrayaḥ</i> | अतिस्त्रीणि <i>atistrīṇi</i> |
| A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i> | { अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i> | अतिस्त्रीणि <i>atistrīṇi</i> |
| I. अतिस्त्रिभिः <i>atistribhiḥ</i> | अतिस्त्रिभिः <i>atistribhiḥ</i> | अतिस्त्रिभिः <i>atistribhiḥ</i> |
| D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i> | अतिस्त्रिभ्यः <i>atistribhyaḥ</i> | अतिस्त्रिभ्यः <i>atistribhyaḥ</i> |
| G. अतिस्त्रीणां <i>atistrīṇām</i> | अतिस्त्रीणां <i>atistrīṇām</i> | अतिस्त्रीणां <i>atistrīṇām</i> |
| L. अतिस्त्रिषु <i>atistrishu</i> | अतिस्त्रिषु <i>atistrishu</i> | अतिस्त्रिषु <i>atistrishu</i> |

In the masculine final ई is shortened to इ, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding ई ī. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take ई ī. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kurūḥ*, a Kuru; fem. कुरूः *kurūḥ*: some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

| SINGULAR. | | | | | | |
|-----------|-------------------------------|--|--|---------------------------------|--|--|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| Base | कवि <i>kaví</i> , poet | मति <i>matí</i> , thought | वारि <i>vári</i> , water | मृदु <i>mṛidú</i> , soft | मृदु <i>mṛidú</i> , soft | मृदु <i>mṛidú</i> , soft |
| N. | कविः <i>kaví-h</i> | मतिः <i>matí-h</i> | वारि <i>vári</i> | मृदुः <i>mṛidú-h</i> | मृदुः <i>mṛidú-h</i> | मृदु <i>mṛidú</i> |
| A. | कविं <i>kaví-m</i> | मतिं <i>matí-m</i> | वारि <i>vári</i> | मृदुं <i>mṛidú-m</i> | मृदुं <i>mṛidú-m</i> | मृदु <i>mṛidú</i> |
| I. | कविना <i>kaví-ná</i> | मत्या <i>maty-á</i> | वारिणा <i>vári-ná</i> | मृदुना <i>mṛidú-ná</i> | मृद्व <i>mṛidv-á</i> | मृदुना <i>mṛidú-ná</i> |
| D. | कवये <i>kaváy-e</i> | मतये <i>matáy-eor</i> मत्यै <i>maty-at</i> | वारिणे <i>vári-ne</i> | मृदवे <i>mṛidáv-e</i> | मृदवे <i>mṛidáv-eor</i> मृद्वै <i>mṛidv-at</i> | मृदुने <i>mṛidú-ne</i> or मृदवे <i>mṛidáv-e</i> |
| Ab. G. | कवेः <i>kavé-h</i> | मतेः <i>maté-h</i> or मत्याः <i>maty-áh</i> | वारिणः <i>vári-ṇah</i> | मृदोः <i>mṛidó-h</i> | मृदोः <i>mṛidó-h</i> or मृद्वोः <i>mṛidv-áh</i> | मृदुनः <i>mṛidú-nah</i> or मृदोः <i>mṛidó-h</i> |
| L. | कवौ <i>kavau</i> | मतौ <i>matáu</i> or मत्यां <i>maty-ám</i> | वारिणि <i>vári-ṇi</i> | मृदौ <i>mṛidau</i> | मृदौ <i>mṛidau</i> or मृद्वो <i>mṛidv-ám</i> | मृदुनि <i>mṛidú-ni</i> or मृदौ <i>mṛidau</i> |
| V. | कवे <i>káve</i> | मते <i>máte</i> | वारि <i>vári</i> or वारे <i>váre*</i> | मृदो <i>mṛido</i> | मृदो <i>mṛido</i> | मृदु <i>mṛidu</i> or मृदो <i>mṛido*</i> |
| DUAL. | | | | | | |
| N. A. V. | कवी <i>kaví</i> | मती <i>matí</i> | वारिणी <i>vári-ṇí</i> | मृद्व <i>mṛidv</i> | मृद्व <i>mṛidv</i> | मृदुनी <i>mṛidú-ní</i> |
| I. D. Ab. | कविभ्यां <i>kaví-bhyám</i> | मतिभ्यां <i>matí-bhyám</i> | वारिभ्यां <i>vári-bhyám</i> | मृदुभ्यां <i>mṛidú-bhyám</i> | मृदुभ्यां <i>mṛidú-bhyám</i> | मृदुभ्यां <i>mṛidú-bhyám</i> |
| G. L. | कव्योः <i>kavy-óh</i> | मत्योः <i>maty-óh</i> | वारिणोः <i>vári-ṇoh</i> | मृद्वोः <i>mṛidv-óh</i> | मृद्वोः <i>mṛidv-óh</i> | मृदुनोः <i>mṛidú-noh</i> or मृद्वोः <i>mṛidv-óh</i> |
| PLURAL. | | | | | | |
| N. V. | कवयः <i>kaváy-ah</i> | मतयः <i>matáy-ah</i> | वारिणि <i>vári-ṇi</i> | मृदवः <i>mṛidáv-ah</i> | मृदवः <i>mṛidáv-ah</i> | मृदुनि <i>mṛidú-ni</i> |
| A. | कवीन् <i>kaví-n</i> | मतीः <i>matí-h</i> | वारिणि <i>vári-ṇi</i> | मृदून् <i>mṛidú-n</i> | मृदूः <i>mṛidú-h</i> | मृदूनि <i>mṛidú-ni</i> |
| I. | कविभिः <i>kaví-bhih</i> | मतिभिः <i>matí-bhih</i> | वारिभिः <i>vári-bhih</i> | मृदुभिः <i>mṛidú-bhih</i> | मृदुभिः <i>mṛidú-bhih</i> | मृदुभिः <i>mṛidú-bhih</i> |
| D. Ab. | कविभ्यः <i>kaví-bhyaḥ</i> | मतिभ्यः <i>matí-bhyaḥ</i> | वारिभ्यः <i>vári-bhyaḥ</i> | मृदुभ्यः <i>mṛidú-bhyaḥ</i> | मृदुभ्यः <i>mṛidú-bhyaḥ</i> | मृदुभ्यः <i>mṛidú-bhyaḥ</i> |
| G. | कवीनां <i>kaví-nám</i> † | मतीनां <i>matí-nám</i> | वारिणां <i>vári-ṇám</i> | मृदूनां <i>mṛidú-nám</i> | मृदूनां <i>mṛidú-nám</i> | मृदूनां <i>mṛidú-nám</i> |
| L. | कविषु <i>kaví-shu</i> | मतिषु <i>matí-shu</i> | वारिषु <i>vári-shu</i> | मृदुषु <i>mṛidú-shu</i> | मृदुषु <i>mṛidú-shu</i> | मृदुषु † <i>mṛidú-shu</i> |

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyaṇḍini Vyāghrapād, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सातं तथा नांतमथाप्यदंतं । माध्यन्दिनर्विष्टि गुणं त्विगंते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and अ a, and having the accent on these vowels, may throw the accent on नां *nám* in the Gen. Plur. (Pāp. VI. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc. कति *kāti*

Acc. कति *kāti*

Instr. कतिभिः *kātibhiḥ*

Dat. कतिभ्यः *kātibhyaḥ*

Abl. कतिभ्यः *kātibhyaḥ*

Gen. कतीनां *kātīnām*

Loc. कतिषु *kātishu*

§ 232. सखि *sákhi*, friend, has two bases :

सखाय *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhi* for the Pada and Bha base.

It is irregular in some of its cases.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|----------------------------|---------------------------|
| N. सखा <i>sákhā</i> | सखायौ <i>sákhāyau</i> | सखायः <i>sákhāyaḥ</i> |
| A. सखायं <i>sákhāyam</i> | सखायौ <i>sákhāyau</i> | सखीन् <i>sákhīn</i> |
| I. सख्या <i>sákhya</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभिः <i>sákhibhiḥ</i> |
| D. सख्ये <i>sákhye</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभ्यः <i>sákhibhyaḥ</i> |
| Ab. सख्युः <i>sákhyaḥ</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभ्यः <i>sákhibhyaḥ</i> |
| G. सख्युः <i>sákhyaḥ</i> | सख्योः <i>sákhyaḥ</i> | सखीनां <i>sákhīnām</i> |
| L. सख्यौ <i>sákhyaḥ</i> | सख्योः <i>sákhyaḥ</i> | सखिषु <i>sákhishu</i> |
| V. सखे <i>sákhe</i> | like Nom. | like Nom. |

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|--------------------------------|-------------------------------|
| N. सुसखा <i>susakhā</i> | सुसखायौ <i>susakhāyau</i> | सुसखायः <i>susakhāyaḥ</i> * |
| A. सुसखायं <i>susakhāyam</i> | सुसखायौ <i>susakhāyau</i> | सुसखीन् <i>susakhīn</i> |
| I. सुसखिना <i>susakhinā</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभिः <i>susakhibhiḥ</i> |
| D. सुसख्ये <i>susakhaye</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभ्यः <i>susakhibhyaḥ</i> |
| Ab. सुसखेः <i>susakheḥ</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभ्यः <i>susakhibhyaḥ</i> |
| G. सुसखेः <i>susakheḥ</i> | सुसख्योः <i>susakhyoḥ</i> | सुसखीनां <i>susakhīnām</i> |
| L. सुसखौ <i>susakhau</i> | सुसख्योः <i>susakhyoḥ</i> | सुसखिषु <i>susakhishu</i> |
| V. सुसखे <i>susakhe</i> | सुसखायौ <i>susakhāyau</i> | सुसखायः <i>susakhāyaḥ</i> |

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु *bhānu*, sun, वायु *vāyu*, wind, विश्व *vishva*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. I. 8, 17). Feminine nouns in short उ u are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|-------------------------------------|---------------------------------|
| N. पतिः <i>pátih</i> | N. A. V. पती <i>pátī</i> | N. पतयः <i>pátayaḥ</i> |
| A. पतिं <i>pátim</i> | I. D. Ab. पतिभ्यां <i>pátibhyām</i> | A. पतीन् <i>pátīn</i> |
| I. पत्या <i>pátyā</i> | G. L. पत्योः <i>pátyoḥ</i> | I. पतिभिः <i>pátibhiḥ</i> |
| D. पत्ये <i>pátye</i> | | D. Ab. पतिभ्यः <i>pátibhyāḥ</i> |
| Ab. G. पत्युः <i>pátyuḥ</i> | | G. पतीनां <i>pátīnām</i> |
| L. पत्यौ <i>pátyau</i> | | L. पतिषु <i>pátishu</i> |
| V. पते <i>páte</i> | | V. पतयः <i>pátayaḥ</i> |

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshñ*, अस्थ् *asthn*, दध् *dadhn*, सकथ् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Āṅga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshñ*.

| SINGULAR. | DUAL. | PLURAL. |
|--|--|------------------------------------|
| N.A. अक्षि <i>ākshi</i> | N.A.V. अक्षिणी <i>ākshinī</i> | N.A.V. अक्षीणि <i>ākshīṇi</i> |
| I. अक्ष्णा <i>akshñā</i> | I. D. Ab. अक्षिभ्यां <i>ākshibhyām</i> | I. अक्षिभिः <i>ākshibhiḥ</i> |
| D. अक्ष्णे <i>akshñe</i> | G. L. अक्ष्णोः <i>akshñoḥ</i> | D. Ab. अक्षिभ्यः <i>ākshibhyāḥ</i> |
| Ab. G. अक्ष्णः <i>akshñāḥ</i> | | G. अक्ष्णां <i>akshñām</i> |
| L. अक्षिणि <i>akshñi</i> and अक्षणि <i>akshāṇi</i> | | L. अक्षिषु <i>ākshishu</i> |
| V. अक्षे <i>ākshē</i> (or अक्षि <i>ākshi</i>) | | |

Bases in चृ णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

| | SINGULAR. | |
|----------------------------------|------------------------------|--|
| I. MASC. | FEM. | NEUT. |
| Base नमृ <i>nāpṛi</i> , grandson | स्वसृ <i>svāsṛi</i> , sister | धातृ <i>dhātṛi</i> , providence |
| N. नमा <i>nāptā</i> | स्वसा <i>svāsā</i> | धातृ <i>dhātṛi</i> |
| A. नमारे <i>nāptār-am</i> | स्वसारे <i>svāsār-am</i> | धातृ <i>dhātṛi</i> |
| I. नमा <i>nāpṛi-ā</i> | स्वसा <i>svāsṛ-ā</i> | धातृणा <i>dhātṛi-ṇā</i> or धात्रा <i>dhātṛā*</i> |
| D. नमे <i>nāpṛi-e</i> | स्वसे <i>svāsṛ-e</i> | धातृणे <i>dhātṛi-ṇe</i> or धात्रे <i>dhātṛe</i> |
| Ab. G. नमुः <i>nāptuḥ</i> | स्वसुः <i>svāsuh</i> | धातृणः <i>dhātṛi-ṇaḥ</i> or धातुः <i>dhātūḥ</i> |
| L. नमरि <i>nāptar-i</i> | स्वसरि <i>svāsar-i</i> | धातृणि <i>dhātṛi-ṇi</i> or धातरि <i>dhātāri</i> |
| V. नमः <i>nāptaḥ(r)</i> | स्वसः <i>svāsah(r)</i> | धातृ <i>dhātṛi</i> or धातः <i>dhātah(r)</i> |

* If चृ णि has Udātta and becomes र् र and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udātta.

PLURAL.

| | | |
|---------------------------------|---|------------------------------|
| N. नमरः <i>náptár-ah</i> | स्वस्रः <i>svásár-ah</i> | धातृणि <i>dhátṛi-ṇi</i> |
| A. नमन् <i>náptṛi-n</i> | स्वस्रः <i>svásṛi-h</i> | धातृणि <i>dhátṛi-ṇi</i> |
| I. नमूभिः <i>náptṛi-bhiḥ</i> | स्वस्रूभिः <i>svásṛi-bhiḥ</i> | धातृभिः <i>dhátṛi-bhiḥ</i> |
| D. नमूभ्यः <i>náptṛi-bhyaḥ</i> | स्वस्रूभ्यः <i>svásṛi-bhyaḥ</i> | धातृभ्यः <i>dhátṛi-bhyaḥ</i> |
| Ab. नमूभ्यः <i>náptṛi-bhyaḥ</i> | स्वस्रूभ्यः <i>svásṛi-bhyaḥ</i> | धातृभ्यः <i>dhátṛi-bhyaḥ</i> |
| G. नमूणां <i>náptṛi-ṇām</i> | स्वस्रूणां <i>svásṛi-ṇām</i> (Ved. <i>svásrām</i>) | धातृणां <i>dhátṛi-ṇām</i> |
| L. नमूषु <i>náptṛi-shu</i> | स्वस्रूषु <i>svásṛi-shu</i> | धातृषु <i>dhátṛi-shu</i> |

DUAL.

| | | |
|--------------------------------------|----------------------------------|-------------------------------|
| N.A.V. नमरौ <i>náptár-au</i> | स्वस्रौ <i>svásár-au</i> | धातृणी <i>dhátṛi-ṇi</i> |
| I.D.Ab. नमूभ्यां <i>náptṛi-bhyām</i> | स्वस्रूभ्यां <i>svásṛi-bhyām</i> | धातृभ्यां <i>dhátṛi-bhyām</i> |
| G.L. नम्रोः <i>náptṛ-oh</i> | स्वस्रोः <i>svásr-oh</i> | धातृयोः <i>dhátṛi-ṇoh</i> |

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitṛi*, मातृ *mātṛi*.

| SINGULAR. | | DUAL. | | PLURAL. | |
|--------------------------|-----------------------|---------------------------------|---------------------------------|--------------------------------|--------------------------------|
| MASC. | FEM. | MASC. | FEM. | MASC. | FEM. |
| N. पिता <i>pitá</i> | माता <i>mātá</i> | पितरौ | मातरौ | पितरः <i>pitár-ah</i> | मातरः <i>mátár-ah</i> |
| A. पितरं <i>pitár-am</i> | मातरं <i>mátár-am</i> | <i>pitár-au</i> | <i>mátár-au</i> | पितृन् <i>pitṛi-n</i> | मातृः <i>mātṛi-h</i> |
| I. पित्रा <i>pitṛ-á</i> | मात्रा <i>mātr-á</i> | पितृभ्यां <i>pitṛi-bhyām</i> | मातृभ्यां <i>mātṛi-bhyām</i> | पितृभिः <i>pitṛi-bhiḥ</i> | मातृभिः <i>mātṛi-bhiḥ</i> |
| D. पित्रे <i>pitṛ-é</i> | मात्रे <i>mātr-é</i> | | | पितृभ्यः <i>pitṛi-bhyaḥ</i> | मातृभ्यः <i>mātṛi-bhyaḥ</i> |
| Ab. पितुः <i>pitúḥ</i> | मातुः <i>mātuḥ</i> | पित्रोः <i>pitṛ-oh</i> | मात्रोः <i>mātr-oh</i> | पितृणां <i>pitṛi-ṇām</i> | मातृणां <i>mātṛi-ṇām</i> |
| G. पितुः <i>pitúḥ</i> | मातुः <i>mātuḥ</i> | | | पितृषु <i>pitṛi-shu</i> | मातृषु <i>mātṛi-shu</i> |
| L. पितरि <i>pitár-i</i> | मातरि <i>mátár-i</i> | पितरौ <i>pitárau</i> | मातरौ <i>mátarau</i> | पितरः <i>pitárah</i> | मातरः <i>mátarah</i> |
| V. पितः <i>pitáh(r)</i> | मातः <i>mátáh(r)</i> | | | | |

After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ* *tri*: दातृ *dātṛi*, giver; कर्तृ *kartṛi*, doer; त्वष्टृ *tváshṭṛi*, carpenter; होतृ *hótṛi*, sacrificer; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrátṛi*, brother; जामातृ *jámātṛi*, son-in-law; देवृ *devṛi*, husband's brother; सव्येष्टृ *savyeṣṭṛi*, a charioteer: and feminines, such as दुहितृ *duhitṛi*, daughter; ननंदृ *nánandṛi* or नानंदृ *nánandṛi*, husband's sister; यातृ *yátṛi*, husband's brother's wife. Most terms of relationship in *चरि* (except स्वस्रू *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *चर*.

Note—If words in *चरि* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ईः; कर्तृ *kartṛi*, fem. कर्त्री *kartṛi*, like नदी *nadí*.

§ 236. क्रोष्टृ *króshṭṛi*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭṛi* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛi* (like नमृ *napṛi*).

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|---|--|---------------------------------------|
| N. | क्रोष्टा <i>krōṣṭā</i> | N.A.V. क्रोष्टारौ <i>krōṣṭārau</i> | N. क्रोष्टारः <i>krōṣṭārah</i> |
| A. | क्रोष्टारं <i>krōṣṭāram</i> | | A. क्रोष्टान् <i>krōṣṭān</i> |
| I. | { क्रोष्टुना <i>krōṣṭunā</i> क्रोष्ट्रा <i>krōṣṭrā</i> | I.D.Ab. क्रोष्टुभ्यां <i>krōṣṭubhyām</i> | I. क्रोष्टुभिः <i>krōṣṭubhiḥ</i> |
| D. | { क्रोष्टवे <i>krōṣṭave</i> क्रोष्ट्रे <i>krōṣṭre</i> | | D.Ab. क्रोष्टुभ्यः <i>krōṣṭubhyaḥ</i> |
| Ab.G. | { क्रोष्टोः <i>krōṣṭoḥ</i> क्रोष्टुः <i>krōṣṭuḥ</i> | G.L. { क्रोष्टोः <i>krōṣṭoḥ</i> क्रोष्ट्रोः <i>krōṣṭroḥ</i> | G. क्रोष्टूनां <i>krōṣṭūnām</i> |
| L. | { क्रोष्टौ <i>krōṣṭau</i> क्रोष्टरि <i>krōṣṭari</i> | | L. क्रोष्टुषु <i>krōṣṭuṣu</i> |
| V. | क्रोष्टो <i>krōṣṭo</i> | | |

The base क्रोष्टृ *krōṣṭrī* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he krōṣṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *krōṣṭu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *krōṣṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *krōṣṭūn* as Acc. Plur. likewise admit क्रोष्टुं *krōṣṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *krōṣṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛṇām* or नृणां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

| SINGULAR. | DUAL. | PLURAL. |
|--|---------------------------|---|
| N. ना <i>nā</i> | नरौ <i>nārau</i> | नरः <i>nārah</i> |
| A. नरं <i>nāram</i> | नरौ <i>nārau</i> | नृन् <i>nṛiṇ</i> |
| I. वा <i>nṛā</i> | नृभ्यां <i>nṛibhyām</i> * | नृभिः <i>nṛibhiḥ</i> |
| D. चे <i>nṛé</i> (Ved. <i>nāre</i>) | नृभ्यां <i>nṛibhyām</i> | नृभ्यः <i>nṛibhyaḥ</i> |
| Ab. नुः <i>nūḥ</i> | नृभ्यां <i>nṛibhyām</i> | नृभ्यः <i>nṛibhyaḥ</i> |
| G. नुः <i>nūḥ</i> (Ved. <i>nārah</i>) | नोः <i>nṛóḥ</i> | नृणां <i>nṛiṇām</i> or नृणां <i>nṛiṇām</i> (Ved. <i>nārdm</i>) |
| L. नरि <i>nāri</i> | नोः <i>nṛóḥ</i> | नृषु <i>nṛiṣhú</i> |
| V. नः <i>nāḥ</i> | नरौ <i>nārau</i> | नरः <i>nārah</i> |

The feminine is नारी *nārī*.

2. Bases ending in अ a and आ ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भृ *bṛh* and सृ *sṛ*. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántah*, *कांता kántā*, *कांतं kántam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

| | MASC. | FEM. | NEUT. |
|------|-------------------------|--------------------------|-------------------------|
| Base | कांत <i>kántā</i> | कांता <i>kántā</i> | कांत <i>kántā</i> |
| N. | कांतः <i>kántāḥ</i> | कांता <i>kántā</i> | कांतं <i>kántam</i> |
| A. | कांतं <i>kántam</i> | कांतां <i>kántām</i> | कांतं <i>kántam</i> |
| I. | कांतेन <i>kánténa</i> | कांतया <i>kántáyā</i> | कांतेन <i>kánténa</i> |
| D. | कांताय <i>kántāya</i> | कांतायै <i>kántāyai</i> | कांताय <i>kántāya</i> |
| Ab. | कांतात् <i>kántāt</i> | कांतायाः <i>kántāyāḥ</i> | कांतात् <i>kántāt</i> |
| G. | कांतस्य <i>kántāsya</i> | कांतायाः <i>kántāyāḥ</i> | कांतस्य <i>kántāsya</i> |
| L. | कांते <i>kánté</i> | कांतायां <i>kántāyām</i> | कांते <i>kánté</i> |
| V. | कांत <i>kánta</i> | कांते <i>kánte</i> * | कांत <i>kánta</i> |

DUAL.

| | | | |
|-----------|------------------------------|------------------------------|------------------------------|
| N. A. V. | कांतौ <i>kántau</i> | कांते <i>kánté</i> | कांते <i>kánté</i> |
| I. D. Ab. | कांताभ्यां <i>kántābhyām</i> | कांताभ्यां <i>kántābhyām</i> | कांताभ्यां <i>kántābhyām</i> |
| G. L. | कांतयोः <i>kántāyoh</i> | कांतयोः <i>kántāyoh</i> | कांतयोः <i>kántāyoh</i> |

PLURAL.

| | | | |
|--------|-----------------------------|-----------------------------|-----------------------------|
| N. V. | कांताः <i>kántāḥ</i> | कांताः <i>kántāḥ</i> | कांतानि <i>kántāni</i> |
| A. | कांतान् <i>kántān</i> | कांताः <i>kántāḥ</i> | कांतानि <i>kántāni</i> |
| I. | कांतैः <i>kántāiḥ</i> | कांताभिः <i>kántābhiḥ</i> | कांतैः <i>kántāiḥ</i> |
| D. Ab. | कांतेभ्यः <i>kántēbhyāḥ</i> | कांताभ्यः <i>kántābhyāḥ</i> | कांतेभ्यः <i>kántēbhyāḥ</i> |
| G. | कांतानां <i>kántānām</i> | कांतानां <i>kántānām</i> | कांतानां <i>kántānām</i> |
| L. | कांतेषु <i>kántēshu</i> | कांतासु <i>kántāsu</i> | कांतेषु <i>kántēshu</i> |

Note—Certain adjectives in *अः aḥ*, *आ ā*, *अं am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in *आ ā*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in *आ ā*, such as *पा pā*, *ध्मा dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final *आ ā* is shortened, and the word declined like *कांतं kántam*.

Anga and Pada base *विश्वपा viśvapā*, Bha base *विश्वप् viśvap*, all-preserving, (masc. and fem.) The neuter is declined like *कांतं kántam* (§ 238).

* Bases in *आ ā*, meaning mother, form their Vocative in *अ a*; e. g. *अक्का akka*, *अंबा amba*, *अल्ल alla*! But *अंबाडा ambāḍā*, *अंबाला ambālā*, and *अंबिका ambikā* form the regular Vocatives *अंबाडे ambāḍe*, *अंबाले ambāle*, *अंबिके ambike*.

MASCULINE AND FEMININE.

| | SINGULAR. | DUAL. | PLURAL. |
|---------|----------------------------|------------------------------------|-----------------------------------|
| N. V. | विष्णुपाः <i>viṣvapāḥ</i> | विष्णुपौ <i>viṣvapau</i> | विष्णुपाः <i>viṣvapāḥ</i> |
| A. | विष्णुपां <i>viṣvapā-m</i> | विष्णुपौ <i>viṣvapau</i> | विष्णुपः <i>viṣvap-aḥ</i> |
| I. | विष्णुपा <i>viṣvap-a</i> | विष्णुपाभ्यां <i>viṣvapā-bhyām</i> | विष्णुपाभिः <i>viṣvapā-bhiḥ</i> |
| D. | विष्णुपे <i>viṣvap-e</i> | विष्णुपाभ्यां <i>viṣvapā-bhyām</i> | विष्णुपाभ्यः <i>viṣvapā-bhyaḥ</i> |
| Ab. | विष्णुपः <i>viṣvap-aḥ</i> | विष्णुपाभ्यां <i>viṣvapā-bhyām</i> | विष्णुपाभ्यः <i>viṣvapā-bhyaḥ</i> |
| G. | विष्णुपः <i>viṣvap-aḥ</i> | विष्णुपौः <i>viṣvap-oḥ</i> | विष्णुपां <i>viṣvap-ām</i> |
| L. | विष्णुपि <i>viṣvap-i</i> | विष्णुपौः <i>viṣvap-oḥ</i> | विष्णुपासु <i>viṣvapā-su</i> |
| NEUTER. | | | |
| N. | विष्णुपं <i>viṣvapam</i> | विष्णुपे <i>viṣvape</i> | विष्णुपानि <i>viṣvapāni</i> , &c. |

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखभ्याः *śaṅkhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in *आ d*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

| | SINGULAR. | DUAL. | PLURAL. |
|------|--------------------|----------------------------|---------------------------|
| N.V. | हाहाः <i>hāhāḥ</i> | हाहौ <i>hāhau</i> | हाहाः <i>hāhāḥ</i> |
| A. | हाहां <i>hāhām</i> | हाहौ <i>hāhau</i> | हाहान् <i>hāhān *</i> |
| I. | हाहा <i>hāhā</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभिः <i>hāhābhiḥ</i> |
| D. | हाहे <i>hāhai</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभ्यः <i>hāhābhyaḥ</i> |
| Ab. | हाहाः <i>hāhāḥ</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभ्यः <i>hāhābhyaḥ</i> |
| G. | हाहाः <i>hāhāḥ</i> | हाहौः <i>hāhauḥ</i> | हाहां <i>hāhām</i> |
| L. | हाहे <i>hāhe</i> | हाहौः <i>hāhauḥ</i> | हाहासु <i>hāhāsu</i> |

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in *अस् as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. i. 6, 38, gives the optional form हाहां *hāhām* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kārakaḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakaḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *karṭri*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *trīṇamayāḥ*, made of grass, तृणमयी *trīṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः *gopaḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛigaḥ*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakāraḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matśī* (य *ya* being expunged before ई *ī*); मनुष्यः *manuṣhyaḥ*, man, मनुषी *manuṣhī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śvetaḥ*, white, श्वेता *śvetā*, श्वेनी *śyenī*; रतः *etaḥ*, variegated, रता *etā* or रनी *enī*; रोहितः *rohitāḥ*, red, रोहिता *rohītā* or रोहिणी *rohinī*, but श्वेतः *śvetaḥ*, white, श्वेता *śvetā*; अश्विता *asitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajāḥ*, goat, forms अजा *ajā*. अश्वः *aśvaḥ*, horse, forms अश्वा *aśvā*.

बालः *bālaḥ*, boy, forms बाला *bālā*.

शूद्रः *śūdraḥ*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryaḥ*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इश् *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णेते *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. V. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. V. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वास् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इश् *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल् *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyaḥ* and इश् *ishṭha*, the suffixes are dropt, and the ईयः *īyaḥ* and इश् *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिश् *bal-ishṭha*. दोग्धु *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिश् *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिश् *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kāś.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इश् *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई or ऊ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *tyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad ; पापीयस् *pāp-tyas*, worse ; पापिष्ठ *pāp-ishṭha*, worst.

| | SECOND BASE. | COMPARATIVE. | SUPERLATIVE. |
|--|--|--|--|
| 1. अंतिक <i>antika</i> , near | नेद् <i>ned</i> | नेदीयस् <i>nedtyas</i> | नेदिष्ठ <i>nedishṭha</i> |
| 2. अल्प <i>alpa</i> , small | कन् <i>kan</i> | कनीयस् <i>kanṭyas</i> or अल्पीयस् <i>alpṭyas</i> | कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpishṭha</i> |
| 3. उरु <i>uru</i> , wide | वर <i>var</i> | वरीयस् <i>varṭyas</i> | वरिष्ठ <i>varishṭha</i> |
| 4. चतुः <i>riju</i> , straight | चज् <i>rij</i> | चजीयस् <i>rijṭyas</i> Vedic रजीयस् <i>rajṭyas</i> | चजिष्ठ <i>rijishṭha</i> रजिष्ठ <i>rajishṭha</i> * |
| 5. कृश <i>kṛśa</i> , lean | क्रश् <i>kraś</i> | क्रशीयस् <i>kraśtyas</i> | क्रशिष्ठ <i>kraśishṭha</i> |
| 6. क्षिप्र <i>kshipra</i> , quick | क्षेप् <i>kshep</i> | क्षेपीयस् <i>ksheptyas</i> | क्षेपिष्ठ <i>kshepishṭha</i> |
| 7. क्षुद्र <i>kshudra</i> , mean | क्षोद् <i>kshod</i> | क्षोदीयस् <i>kshodṭyas</i> | क्षोदिष्ठ <i>kshodishṭha</i> |
| 8. गुरु <i>guru</i> , heavy | गर् <i>gar</i> | गरीयस् <i>garṭyas</i> | गरिष्ठ <i>garishṭha</i> |
| 9. तृप्त <i>tripra</i> , satisfied | तप् <i>trap</i> | तपीयस् <i>trapṭyas</i> | तपिष्ठ <i>trapishṭha</i> |
| 10. दीर्घ <i>dārgha</i> , long | द्राघ् <i>drāgh</i> | द्राघीयस् <i>drāghṭyas</i> | द्राघिष्ठ <i>drāghishṭha</i> |
| 11. दूर <i>dūra</i> , far | दव् <i>dav</i> | दवीयस् <i>davṭyas</i> | दविष्ठ <i>davishṭha</i> |
| 12. दृढ <i>drīḍha</i> , firm | द्रद् <i>draḍh</i> | द्रढीयस् <i>draḍhṭyas</i> | द्रढिष्ठ <i>draḍhishṭha</i> |
| 13. परिवृद्ध <i>parivṛḍha</i> , exalted | परिव्रद् <i>parivraḍh</i> | परिव्रढीयस् <i>parivraḍhṭyas</i> | परिव्रढिष्ठ <i>parivraḍhishṭha</i> |
| 14. प्रुथु <i>prithu</i> , broad | प्रथ् <i>prath</i> | प्रथीयस् <i>prathṭyas</i> | प्रथिष्ठ <i>prathishṭha</i> |
| 15. प्रशस्य <i>praśasya</i> , praiseworthy | अ <i>śra</i> or ज्य <i>jya</i> | श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i> | श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i> † |
| 16. प्रिय <i>priya</i> , dear | प्र <i>pra</i> | प्रेयस् <i>preyas</i> | प्रेष्ठ <i>presṭha</i> |
| 17. बहु <i>bahu</i> , many | भू <i>bhū</i> | भूयस् <i>bhūyas</i> | भूयिष्ठ <i>bhūyishṭha</i> |
| 18. बहुल <i>bahula</i> , frequent | बंह् <i>banh</i> | बंहीयस् <i>banhṭyas</i> | बंहिष्ठ <i>banhishṭha</i> † |
| 19. भृश <i>bhṛśa</i> , excessive | भ्रश् <i>bhraś</i> | भ्रशीयस् <i>bhraśṭyas</i> | भ्रशिष्ठ <i>bhraśishṭha</i> |
| 20. मृदु <i>mṛidu</i> , soft | म्रद् <i>mraḍ</i> | म्रदीयस् <i>mraḍṭyas</i> | म्रदिष्ठ <i>mraḍishṭha</i> |
| 21. युवन् <i>yuwan</i> , young | यव् <i>yav</i> or कन् <i>kan</i> | यवीयस् <i>yavṭyas</i> कनीयस् <i>kanṭyas</i> | यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i> † |
| 22. वाढ <i>vāḍha</i> , firm | साध् <i>sādh</i> | साधीयस् <i>sādhṭyas</i> | साधिष्ठ <i>sādhishṭha</i> ‡ |
| 23. वृद्ध <i>vriddha</i> , old | वर्ष <i>varsh</i> or ज्य <i>jya</i> | वर्षीयस् <i>varshṭyas</i> ज्यायस् <i>jyāyas</i> | वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i> |
| 24. वृन्दारक <i>vrindāraka</i> , beautiful | वृद् <i>vrind</i> | वृदीयस् <i>vrindṭyas</i> | वृदिष्ठ <i>vrindishṭha</i> |
| 25. स्थिर <i>sthira</i> , firm | स्थ <i>stha</i> | स्थेयस् <i>stheyas</i> | स्थेष्ठ <i>sthesṭha</i> |
| 26. स्थूल <i>sthūla</i> , strong | स्थव् <i>sthav</i> | स्थवीयस् <i>sthavṭyas</i> | स्थविष्ठ <i>sthavishṭha</i> |
| 27. स्फिर <i>sphira</i> , thick | स्फ <i>spha</i> | स्फेयस् <i>spheyas</i> | स्फेष्ठ <i>sphesṭha</i> |
| 28. ह्रस्व <i>hrasva</i> , short | ह्रस् <i>hras</i> | ह्रसीयस् <i>hrasṭyas</i> | ह्रसिष्ठ <i>hrasishṭha</i> |

* Pāṇ. VI. 4, 162.

† See Phitsūtra, ed. Kielhorn, I. 7; 23 (20).

‡ Pāṇ. V. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tísrah, tríni*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatvārah, chátasrah, chatvāri*, four. (Base चतुर् *chatur*.)
 5 ५ पञ्च *pāñcha*, m. f. n. five. (Base पञ्चन् *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭáu*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvādaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पञ्चदश *pāñchadaśa*.
 16 १६ षोडश *shóḍaśa*.
 17 १७ सप्तदश *saptādaśa*.
 18 १८ अष्टादश *ashṭādaśa*.
 19 १९ नवदश *nāvadaśa* or
 जनविंशतिः *ṇavimśatih*.
 20 २० विंशतिः *vimśatih*, fem.
 21 २१ एकविंशतिः *ekavimśatih*.
 22 २२ द्वाविंशतिः *dvāvimśatih*.
 23 २३ त्रयोविंशतिः *trayovimśatih*.
 24 २४ चतुर्विंशतिः *chaturvimśatih*.
 25 २५ पञ्चविंशतिः *pañchavimśatih*.
 26 २६ षड्विंशतिः *shadvimśatih*.
 27 २७ सप्तविंशतिः *saptavimśatih*.
 28 २८ अष्टाविंशतिः *ashṭāvimśatih*.
 29 २९ नवविंशतिः *navavimśatih*.
 30 ३० त्रिंशत् *trimśát*, fem.
 31 ३१ एकत्रिंशत् *ekatrimśát*.
 32 ३२ द्वित्रिंशत् *dvātrimśát*.
 33 ३३ त्रयस्त्रिंशत् *trayastrimśát*.
 34 ३४ चतुस्त्रिंशत् *chatustrimśát*.
 35 ३५ पञ्चत्रिंशत् *pañchatrimśát*.
 36 ३६ षट्त्रिंशत् *shattrimśát*.
 37 ३७ सप्तत्रिंशत् *saptatrimśát*.
 38 ३८ अष्टात्रिंशत् *ashṭātrimśát*.
 39 ३९ नवत्रिंशत् *navatrimśát*.
 40 ४० चत्वारिंशत् *chatvārimśát*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvārimśát*.
 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśát* or
 द्विचत्वारिंशत् *dvichatvārimśát*.
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśát* or
 त्रिचत्वारिंशत् *trichatvārimśát*.
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśát*.
 45 ४५ पञ्चचत्वारिंशत् *pañchachatvārimśát*.
 46 ४६ षट्चत्वारिंशत् *shatchatvārimśát*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśát*.
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśát* or
 अष्टचत्वारिंशत् *ashṭachatvārimśát*.
 49 ४९ नवचत्वारिंशत् *navachatvārimśát*.
 50 ५० पञ्चाशत् *pañchāśát*, fem.
 51 ५१ एकपञ्चाशत् *ekapañchāśát*.
 52 ५२ द्वापञ्चाशत् *dvāpañchāśát* or
 द्विपञ्चाशत् *dvipañchāśát*.
 53 ५३ त्रयःपञ्चाशत् *trayaḥpañchāśát* or
 त्रिपञ्चाशत् *tripañchāśát*.

- 54 ५४ चतुःपञ्चाशत् *chatuḥpañchāśat*.
 55 ५५ पञ्चपञ्चाशत् *pañchapañchāśat*.
 56 ५६ षट्पञ्चाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपञ्चाशत् *saptapañchāśat*.
 58 ५८ अष्टापञ्चाशत् *aṣṭāpañchāśat* or
 अष्टपञ्चाशत् *aṣṭapañchāśat*.
 59 ५९ नवपञ्चाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.
 61 ६१ एकषष्टिः *ekashṣṭiḥ*.
 62 ६२ द्वाषष्टिः *dvaṣṣṭiḥ* or
 द्विषष्टिः *dvishṣṭiḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭiḥ* or
 त्रिषष्टिः *triṣaṣṭiḥ*.
 64 ६४ चतुष्षष्टिः *chatuṣṣṭiḥ*.
 65 ६५ पञ्चषष्टिः *pañchaṣṣṭiḥ*.
 66 ६६ षट्षष्टिः *ṣaṭṣṣṭiḥ*.
 67 ६७ सप्तषष्टिः *saptaṣṣṭiḥ*.
 68 ६८ अष्टषष्टिः *aṣṭāṣṣṭiḥ* or
 अष्टषष्टिः *aṣṭaṣṣṭiḥ*.
 69 ६९ नवषष्टिः *navāṣṣṭiḥ*.
 70 ७० सप्ततिः *saptatiḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.
 72 ७२ द्वासप्ततिः *dvasaptatiḥ* or
 द्विसप्ततिः *divisaptatiḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
 त्रिसप्ततिः *trisaptatiḥ*.
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.
 75 ७५ पञ्चसप्ततिः *pañchasaptatiḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāṣaptatiḥ* or
 अष्टसप्ततिः *aṣṭasaptatiḥ*.
 79 ७९ नवसप्ततिः *navasaptatiḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकाशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvyāśītiḥ*.
 83 ८३ त्र्यशीतिः *tryāśītiḥ*.
 84 ८४ चतुरशीतिः *chaturāśītiḥ*.
 85 ८५ पञ्चाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍāśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatiḥ*.
 91 ९१ एकनवतिः *ekanavatiḥ*.
 92 ९२ द्वानवतिः *dvanavatiḥ* or
 द्विनवतिः *divinavatiḥ*.
 93 ९३ त्रयोनवतिः *trayonavatiḥ* or
 त्रिनवतिः *trinavatiḥ* (not त्रि).
 94 ९४ चतुर्नवतिः *chaturnavatiḥ*.
 95 ९५ पञ्चनवतिः *pañchanavatiḥ*.
 96 ९६ षष्ठनवतिः *ṣaṣṭnavatiḥ*.
 97 ९७ सप्तनवतिः *saptanavatiḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or
 अष्टनवतिः *aṣṭanavatiḥ*.
 99 ९९ नवनवतिः *navanavatiḥ* or
 अनशतं *anāśatam*.

100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekāśatam*, as before.

102 १०२ द्व्यधिकं शतं *dvyadhikam śatam* or द्विशतं *diviśatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*.

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.

105 १०५ पञ्चाधिकं शतं *pañchādhikam śatam* or पञ्चशतं *pañchaśatam*.

106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. VI. 3, 49.)

109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
 or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
 115 ११५ पञ्चदशाधिकं शतं *pañchadaśādhikam śatam* or पञ्चदशं शतं *pañchadaśam śatam*.
 116 ११६ षोडशाधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.
 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
 150 १५० पञ्चाशदधिकं शतं *pañcāśadadhikam śatam* or पञ्चाशं शतं *pañcāśam śatam* *
 or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
 160 १६० षष्ट्यधिकं शतं *ṣaṣṭyadhikam śatam* or षष्टिशतं *ṣaṣṭiśatam*.
 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
 180 १८० अशीत्यधिकं शतं *aṣṭītyadhikam śatam* or अशीतिशतं *aṣṭītiśatam*.
 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chaturśatam*.
 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahāśram*,
 neut. and masc.†
 2000 २००० द्वे सहस्रे *dve sahasre*.
 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśam sahasram*, &c.
 † Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अरबुद *arbuda*, masc. and neut.

A thousand millions, महारुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अन्त्या *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or पारार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 - 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 - 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकाद *ekādna*, i. e. by one not; एकादविंशतिः *ekādnnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

| SINGULAR. | | | PLURAL | | |
|-----------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. एकः <i>ekaḥ</i> | एका <i>ekā</i> | एकं <i>ekam</i> | एके <i>eke</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> |
| A. एकं <i>ekam</i> | एकां <i>ekām</i> | एकं <i>ekam</i> | एकान् <i>ekān</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> |
| I. एकेन <i>ekena</i> | एकया <i>ekayā</i> | एकेन <i>ekena</i> | एकैः <i>ekaiḥ</i> | एकाभिः <i>ekābhiḥ</i> | एकैः <i>ekaiḥ</i> |
| D. एकस्मै <i>ekasmai</i> | एकस्यै <i>ekasyai</i> | एकस्मै <i>ekasmai</i> | एकेभ्यः <i>ekebhyaḥ</i> | एकाभ्यः <i>ekābhyaḥ</i> | एकेभ्यः <i>ekebhyaḥ</i> |
| Ab. एकस्मात् <i>ekasmāt</i> | एकस्याः <i>ekasyāḥ</i> | एकस्मात् <i>ekasmāt</i> | एकेभ्यः <i>ekebhyaḥ</i> | एकाभ्यः <i>ekābhyaḥ</i> | एकेभ्यः <i>ekebhyaḥ</i> |
| G. एकस्य <i>ekasya</i> | एकस्याः <i>ekasyāḥ</i> | एकस्य <i>ekasya</i> | एकेषां <i>ekeshām</i> | एकासां <i>ekāsām</i> | एकेषां <i>ekeshām</i> |
| L. एकस्मिन् <i>ekasmin</i> | एकस्यां <i>ekasyām</i> | एकस्मिन् <i>ekasmin</i> | एकेषु <i>ekeshu</i> | एकासु <i>ekāsu</i> | एकेषु <i>ekeshu</i> |
| V. एक <i>eka</i> | एके <i>eke</i> | एक <i>eka</i> | एके <i>eke</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> |

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā xvii. 2. See also Woepcke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कान्त *kānta* (§ 238).

| | MASC. | DUAL. FEM. | NEUT. |
|-----------|---------------------------|---------------------------|---------------------------|
| N. A. V. | द्वौ <i>dvau</i> | द्वे <i>dvē</i> | द्वे <i>dvē</i> |
| I. D. Ab. | द्वाभ्यां <i>dvābhyām</i> | द्वाभ्यां <i>dvābhyām</i> | द्वाभ्यां <i>dvābhyām</i> |
| G. L. | द्वयोः <i>dvāyoh</i> | द्वयोः <i>dvāyoh</i> | द्वयोः <i>dvāyoh</i> |

§ 255. त्रि *tri*, three, fem. तिसृ *tisrī*.

| | | | |
|--------|--|--|--------------------------|
| N. V. | त्रयः <i>trayaḥ</i> | तिस्रः <i>tisrāḥ</i> (Pāṇ. vi. 1, 166) | त्रीणि <i>trīṇi</i> |
| A. | त्रीन् <i>trīn</i> | तिस्रः <i>tisrāḥ</i> * | त्रीणि <i>trīṇi</i> |
| I. | त्रिभिः <i>tribhiḥ</i> | तिसृभिः <i>tisrībhiḥ</i> | त्रिभिः <i>tribhiḥ</i> |
| D. Ab. | त्रिभ्यः <i>tribhyaḥ</i> | तिसृभ्यः <i>tisrībhyaḥ</i> | त्रिभ्यः <i>tribhyaḥ</i> |
| G. | त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i>) | तिसृणां <i>tisrīṇām</i> † | त्रयाणां <i>trayāṇām</i> |
| L. | त्रिषु <i>trishu</i> | तिसृषु <i>tisrīshu</i> | त्रिषु <i>trishu</i> |

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasrī*.

| | | | |
|--------|--|-------------------------------|-------------------------------|
| N. V. | चत्वारः <i>chatvāraḥ</i> (Pāṇ. vii. 1, 98) | चतस्रः <i>chātasraḥ</i> | चत्वारि <i>chatvāri</i> |
| A. | चतुरः <i>chaturāḥ</i> (Pāṇ. vi. 1, 167) | चतस्रः <i>chātasraḥ</i> * | चत्वारि <i>chatvāri</i> |
| I. | चतुर्भिः <i>chatúrbbhiḥ</i> | चतसृभिः <i>chatasrībhiḥ</i> | चतुर्भिः <i>chatúrbbhiḥ</i> |
| D. Ab. | चतुर्भ्यः <i>chatúrbbhyaḥ</i> | चतसृभ्यः <i>chatasrībhyaḥ</i> | चतुर्भ्यः <i>chatúrbbhyaḥ</i> |
| G. | चतुर्णां <i>chaturṇām</i> | चतसृणां <i>chatasrīṇām</i> † | चतुर्णां <i>chaturṇām</i> |
| L. | चतुर्षु <i>chatúrshu</i> | चतसृषु <i>chatasrīshu</i> | चतुर्षु <i>chatúrshu</i> |

§ 257. पञ्चन् *pañchan*, five. षष् *shash*, six. अष्टन् *aṣṭan*, eight.

| | | | |
|----------|-----------------------------|--------------------------|---|
| N. A. V. | पञ्च <i>pāñcha</i> | षट् <i>śaṭ</i> | अष्टौ <i>aṣṭau</i> or अष्ट <i>aṣṭā</i> |
| I. | पञ्चभिः <i>pāñchābhiḥ</i> † | षड्भिः <i>śaḍbbhiḥ</i> | अष्टाभिः <i>aṣṭābhiḥ</i> or अष्टभिः <i>aṣṭābhiḥ</i> |
| D. Ab. | पञ्चभ्यः <i>pāñchābhyaḥ</i> | षड्भ्यः <i>śaḍbbhyaḥ</i> | अष्टाभ्यः <i>aṣṭābhyaḥ</i> or अष्टभ्यः <i>aṣṭābhyaḥ</i> |
| G. | पञ्चानां <i>pāñchāṇām</i> ¶ | षडां <i>śaṣṭāṇām</i> ¶ | अष्टानां <i>aṣṭāṇām</i> ¶ |
| L. | पञ्चसु <i>pāñchāsu</i> | षट्सु <i>śaṣṭsu</i> | अष्टासु <i>aṣṭāsu</i> or अष्टसु <i>aṣṭāsu</i> |

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisrīḥ*, nor चतसृः *chatasrīḥ*. (Accent, Pāṇ. vi. 1, 167, vārt.; vii. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatasrīṇām* (Pāṇ. vi. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. vi. 1, 180; 181.

|| Pāṇ. vi. 1, 172.

¶ Pāṇ. vii. 1, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śataṃ phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛddhaiḥ*, by thirty elders; शतं दासीनां *śataṃ dāsīnām* or शतं दास्यः *śataṃ dāsyah*, a hundred slaves; सहस्रं पितरः *sahasraṃ pitaraḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number : पञ्चाशद्भिर्हयैः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

| | |
|--|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, ḍ, am,</i> | |
| आदिमः, °मा, °मं, <i>ādimāḥ, ḍ, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyah, ḍ, am,</i> | the second. |
| तृतीयः, °या, °यं, <i>tritīyah, ḍ, am,</i> | the third. |
| चतुर्थेः, °यी, °यै, <i>chaturthāḥ, ṭ, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyah, ḍ, am,</i> | |
| तुर्यैः, °यो, °यै, <i>tūryah, ḍ, am,</i> | |
| पञ्चमः, °मी, °मं, <i>pañchamāḥ, ṭ, am,</i> | the fifth. |
| षष्ठः, °ष्टी, °ष्टं, <i>ṣaṣṭhāḥ, ṭ, am,</i> | the sixth. |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ṭ, am,</i> | the seventh. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ṭ, am,</i> | the eighth. |
| नवमः, °मी, °मं, <i>navamāḥ, ṭ, am,</i> | the ninth. |
| दशमः, °मी, °मं, <i>daśamāḥ, ṭ, am,</i> | the tenth. |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ṭ, am,</i> | the eleventh. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ṭ, am,</i> | } the nineteenth. |
| अनविंशः, °शी, °शं, <i>ānaviṃśāḥ, ṭ, am,</i> | |
| अनविंशतितमः, °मी, °मं, <i>ānaviṃśatitamāḥ, ṭ, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ṭ, am</i> (Pāṇ. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ṭ, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ṭ, am,</i> | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ṭ, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ṭ, am,</i> | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamāḥ, ṭ, am,</i> | |
| पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ṭ, am,</i> | } the fiftieth. |
| पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ṭ, am,</i> | |

षष्टितमः *śaṣṭītamāḥ*, the sixtieth *.

एकषष्टितमः *ekashashṭītamāḥ*,
एकषष्टः *ekashashṭāḥ*, } the sixty-first.

सप्ततितमः *saptatītamāḥ*, the seventieth.

एकसप्ततितमः *ekasaptatītamāḥ*,
एकसप्ततः *ekasaptatāḥ*, } the seventy-first.

अशीतितमः *aśītitamāḥ*, the eightieth.

एकाशीतितमः *ekāśītitamāḥ*,
एकाशीतः *ekāśītāḥ*, } the eighty-first.

नवतितमः, °मी, °ने, *navatītamāḥ*, *ī*, *am*, the ninetieth.

एकनवतितमः *ekanavatītamāḥ*,
एकनवतः *ekanavatāḥ*, } the ninety-first.

शततमः, °मी, °ने, *śatatamāḥ*, *ī*, *am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatatamāḥ*, the hundred and first.

सहस्रतमः *śahasratamāḥ*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पञ्चकृतः *pañchakṛitvaḥ*, five times.

षट्कृतः *ṣaṭkṛitvaḥ*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेषा *dvedhā*, in two ways.

त्रिधा *tridhā* or त्रेषा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c. (or षड्धा?)

एकशः *ekaśaḥ*, one-fold.

द्विशः *dviśaḥ*, two-fold.

त्रिशः *triśaḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

| | |
|---|--|
| N. अहं <i>ahám</i> , I | त्वं <i>tvám</i> , thou |
| A. मां <i>mám</i> , मा <i>má</i> , me | त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee |
| I. मया <i>máyá</i> , by me | त्वया <i>tváyá</i> , by thee |
| D. मह्यं <i>máhyam</i> , मे <i>me</i> , to me | तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee |
| Ab. मत् <i>mát</i> , from me | त्वत् <i>tvát</i> , from thee |
| G. मम <i>máma</i> , मे <i>me</i> , of me | तव <i>táva</i> , ते <i>te</i> , of thee |
| L. मयि <i>máyí</i> , in me | त्वयि <i>tváyí</i> , in thee |

DUAL.

| | |
|---|--|
| N. आवां <i>ávám</i> , we two | युवां <i>yuvám</i> , you two |
| A. आवां <i>ávám</i> , नौ <i>nau</i> , us two | युवां <i>yuvám</i> , वां <i>vám</i> , you two |
| I. आवाभ्यां <i>ávábhyám</i> , by us two | युवाभ्यां <i>yuvábhyám</i> , by you two |
| D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two | युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two |
| Ab. आवाभ्यां <i>ávábhyám</i> , from us two | युवाभ्यां <i>yuvábhyám</i> , from you two |
| G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two | युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two |
| L. आवयोः <i>áváyoh</i> , in us two | युवयोः <i>yuváyoh</i> , in you two |

PLURAL.

| | |
|--|---|
| N. वयं <i>vayám</i> , we | यूयं <i>yúyám</i> , you |
| A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us | युष्मान् <i>yushmán</i> , वः <i>vah</i> , you |
| I. अस्माभिः <i>asmábbhiḥ</i> , by us | युष्माभिः <i>yushmábbhiḥ</i> , by you |
| D. अस्मभ्यं <i>asmábhyam</i> , नः <i>nah</i> , to us | युष्मभ्यं <i>yushmábhyam</i> , वः <i>vah</i> , to you |
| Ab. अस्मात् <i>asmát</i> , from us | युष्मात् <i>yushmát</i> , from you |
| G. अस्माकं <i>asmákam</i> , नः <i>nah</i> , of us | युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you |
| L. अस्मासु <i>asmásu</i> , in us | युष्मासु <i>yushmásu</i> , in you |

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāp. vi. 1, 182.)

| SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. सः <i>sáh</i> | सा <i>sá</i> | तत् <i>tát</i> | ते <i>té</i> | ताः <i>táh</i> | तानि <i>táni</i> |
| A. तं <i>tám</i> | तां <i>tám</i> | तत् <i>tát</i> | तान् <i>tán</i> | ताः <i>táh</i> | तानि <i>táni</i> |
| I. तेन <i>téna</i> | तया <i>táyá</i> | तेन <i>téna</i> | तैः <i>taíh</i> | ताभिः <i>tábhīh</i> | तैः <i>taíh</i> |
| D. तस्मै <i>tásmai</i> | तस्यै <i>tásyai</i> | तस्मै <i>tásmai</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> |
| Ab. तस्मात् <i>tásmát</i> | तस्याः <i>tásyāḥ</i> | तस्मात् <i>tásmát</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> |
| G. तस्य <i>tásya</i> | तस्याः <i>tásyāḥ</i> | तस्य <i>tásya</i> | तेषां <i>téshām</i> | तासां <i>tásām</i> | तेषां <i>téshām</i> |
| L. तस्मिन् <i>tásmin</i> | तस्यां <i>tásyām</i> | तस्मिन् <i>tásmin</i> | तेषु <i>téshu</i> | तासु <i>tásu</i> | तेषु <i>téshu</i> |

| DUAL. | | NEUT. |
|----------------------------------|------------------------|------------------------|
| MASC. | FEM. | |
| N. A. तौ <i>taú</i> | ते <i>té</i> | ते <i>té</i> |
| I. D. Ab. ताभ्यां <i>tábhyaṁ</i> | ताभ्यां <i>tábhyaṁ</i> | ताभ्यां <i>tábhyaṁ</i> |
| G. L. तयोः <i>táyoh</i> | तयोः <i>táyoh</i> | तयोः <i>táyoh</i> |

§ 263. Base (in composition) तद् *tyad*.

| SINGULAR. | | | PLURAL. | | |
|-----------------------------|-------------------------|--------------------------|------------------------|--------------------------|------------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. स्यः <i>syáh</i> | स्या <i>syá</i> | त्यत् <i>tyát</i> | त्ये <i>tyé</i> | त्याः <i>tyáh</i> | त्यानि <i>tyáni</i> |
| A. त्वं <i>tyám</i> | त्वां <i>tyám</i> | त्यत् <i>tyát</i> | त्यान् <i>tyán</i> | त्याः <i>tyáh</i> | त्यानि <i>tyáni</i> |
| I. तेन <i>tyéna</i> | त्वया <i>tyáyá</i> | तेन <i>tyéna</i> | तैः <i>tyaíh</i> | त्याभिः <i>tyábhīh</i> | तैः <i>tyaíh</i> |
| D. तस्मै <i>tyásmai</i> | त्वस्यै <i>tyásyai</i> | तस्मै <i>tyásmai</i> | तेभ्यः <i>tyébhyaḥ</i> | त्याभ्यः <i>tyábhyaḥ</i> | तेभ्यः <i>tyébhyaḥ</i> |
| Ab. तस्मात् <i>tyásmát</i> | त्वस्याः <i>tyásyāḥ</i> | तस्मात् <i>tyásmát</i> | तेभ्यः <i>tyébhyaḥ</i> | त्याभ्यः <i>tyábhyaḥ</i> | तेभ्यः <i>tyébhyaḥ</i> |
| G. त्वस्य <i>tyásya</i> | त्वस्याः <i>tyásyāḥ</i> | त्वस्य <i>tyásya</i> | तेषां <i>tyéshām</i> | त्यासां <i>tyásām</i> | तेषां <i>tyéshām</i> |
| L. त्वस्मिन् <i>tyásmin</i> | त्वस्यां <i>tyásyām</i> | त्वस्मिन् <i>tyásmin</i> | तेषु <i>tyéshu</i> | त्यासु <i>tyásu</i> | तेषु <i>tyéshu</i> |

| DUAL. | | NEUT. |
|-------------------------------------|---------------------------|---------------------------|
| MASC. | FEM. | |
| N. A. तौ <i>tyaú</i> | त्ये <i>tyé</i> | त्ये <i>tyé</i> |
| I. D. Ab. त्याभ्यां <i>tyábhyaṁ</i> | त्याभ्यां <i>tyábhyaṁ</i> | त्याभ्यां <i>tyábhyaṁ</i> |
| G. L. त्वयोः <i>tyáyoh</i> | त्वयोः <i>tyáyoh</i> | त्वयोः <i>tyáyoh</i> |

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of इय *íya*.

मदीयः, °या, °यं, *madíyah, yá, yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah, yá, yam*, thine.

तदीयः, °या, °यं, *tadíyah, yá, yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah, yá, yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah, yá, yam*, your.

तदीयः, °या, °यं, *tadíyah, yá, yam*, their.

Other derivative possessive pronouns are मामकः* *mámakah*, mine; तावकः *távakah*, thine; आस्माकः *ásmakah*, our; यौष्माकः *yaushmákah*, your. Likewise

* Pāp. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmakīnaḥ*, mine ; तावकीनः *tāvakīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; योष्माकीयः *yaushmākīyaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्वान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्वती *svayam vṛitavātī*, she chose it herself ; स्वयं वृत्वंतः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्माननात्मना पश्य *ātmānam ātmānā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *ātmano doṣam jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *ātmano deśam āgamya mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svāḥ, svā, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

| SINGULAR. | | | PLURAL. | | |
|-----------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. एषः <i>esháh</i> | एषा <i>eshá</i> | एतत् <i>etát</i> | एते <i>eté</i> | एताः <i>etáh</i> | एतानि <i>etáni</i> |
| A. एतं <i>etám</i> | एतां <i>etám</i> | एतत् <i>etát</i> | एतान् <i>etán</i> | एताः <i>etáh</i> | एतानि <i>etáni</i> |
| I. एतेन <i>eténa</i> | एतया <i>etáyá</i> | एतेन <i>eténa</i> | एतैः <i>etáḥ</i> | एताभिः <i>etábhiḥ</i> | एतैः <i>etáḥ</i> |
| D. एतस्मै <i>etásmai</i> | एतस्यै <i>etásyai</i> | एतस्मै <i>etásmai</i> | एतेभ्यः <i>etébhyah</i> | एताभ्यः <i>etábhyah</i> | एतेभ्यः <i>etébhyah</i> |
| Ab. एतस्मात् <i>etásmát</i> | एतस्याः <i>etásyáḥ</i> | एतस्मात् <i>etásmát</i> | एतेभ्यः <i>etébhyah</i> | एताभ्यः <i>etábhyah</i> | एतेभ्यः <i>etébhyah</i> |
| G. एतस्य <i>etásya</i> | एतस्याः <i>etásyáḥ</i> | एतस्य <i>etásya</i> | एतेषां <i>etéshám</i> | एतासां <i>etásám</i> | एतेषां <i>etéshám</i> |
| L. एतस्मिन् <i>etásmin</i> | एतस्यां <i>etásyám</i> | एतस्मिन् <i>etásmin</i> | एतेषु <i>etéshu</i> | एतासु <i>etásu</i> | एतेषु <i>etéshu</i> |

| DUAL. | | |
|------------------------------------|--------------------------|--------------------------|
| MASC. | FEM. | NEUT. |
| N. A. एतौ <i>etáu</i> | एते <i>eté</i> | एते <i>eté</i> |
| I. D. Ab. एताभ्यां <i>etábhyám</i> | एताभ्यां <i>etábhyám</i> | एताभ्यां <i>etábhyám</i> |
| G. L. एतयोः <i>etáyoh</i> | एतयोः <i>etáyoh</i> | एतयोः <i>etáyoh</i> |

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. I, 171.)

| SINGULAR. | | | PLURAL. | | |
|--------------------------|---------------------|----------------------|---------------------|---------------------|---------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. अयं <i>ayám</i> | इयं <i>iyám</i> | इदं <i>idám</i> | इमे <i>imé</i> | इमाः <i>imáh</i> | इमानि <i>imáni</i> |
| A. इमं <i>imám</i> | इमां <i>imám</i> | इदं <i>idám</i> | इमान् <i>imán</i> | इमाः <i>imáh</i> | इमानि <i>imáni</i> |
| I. अनेन <i>anéna</i> | अनया <i>anáyá</i> | अनेन <i>anéna</i> | एभिः <i>ebhíḥ</i> | आभिः <i>ábhiḥ</i> | एभिः <i>ebhíḥ</i> |
| D. अस्मै <i>asmaí</i> | अस्यै <i>asyái</i> | अस्मै <i>asmaí</i> | एभ्यः <i>ebhyáḥ</i> | आभ्यः <i>ábhyáḥ</i> | एभ्यः <i>ebhyáḥ</i> |
| Ab. अस्मात् <i>asmát</i> | अस्याः <i>asyáḥ</i> | अस्मात् <i>asmát</i> | एभ्यः <i>ebhyáḥ</i> | आभ्यः <i>ábhyáḥ</i> | एभ्यः <i>ebhyáḥ</i> |
| G. अस्य <i>asyá</i> | अस्याः <i>asyáḥ</i> | अस्य <i>asyá</i> | एषां <i>eshám</i> | आसां <i>ásám</i> | एषां <i>eshám</i> |
| L. अस्मिन् <i>asmín</i> | अस्यां <i>asyám</i> | अस्मिन् <i>asmín</i> | एषु <i>eshá</i> | आसु <i>ásu</i> | एषु <i>eshu</i> |

| | DUAL. | |
|------------------------------|----------------------|----------------------|
| | MASC. | NEUT. |
| N.A.V. इसौ <i>imaú</i> | इमे <i>imé</i> | इमे <i>imé</i> |
| I.D.Ab. आभ्यां <i>ābhyām</i> | आभ्यां <i>ābhyām</i> | आभ्यां <i>ābhyām</i> |
| G.L. अनयोः <i>anāyoh</i> | अनयोः <i>anāyoh</i> | अनयोः <i>anāyoh</i> |

§ 270. एतद् *etād* and इदं *idām*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

| | SINGULAR. | | PLURAL. | |
|----------------------|-------------------|-------------------|----------------------|-------------------------------------|
| | MASC. | FEM. | MASC. | FEM. NEUT. |
| A. एनं <i>enam</i> | एनां <i>enām</i> | एनत् <i>enat</i> | A. एनान् <i>enān</i> | एनाः <i>enāḥ</i> एनानि <i>enāni</i> |
| I. एनेन <i>enena</i> | एनया <i>enayā</i> | एनेन <i>enena</i> | | |

| | DUAL. | |
|--------------------------|---------------------|---------------------|
| | MASC. | NEUT. |
| A. एनौ <i>enau</i> | एने <i>ene</i> | एने <i>ene</i> |
| G.L. एनयोः <i>enayoh</i> | एनयोः <i>enayoh</i> | एनयोः <i>enayoh</i> |

Ex. एनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anayoh pavitram kulam, enayoh prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

| | SINGULAR. | |
|-------------------------------|-----------------------------------|---------------------------|
| | MASC. | NEUT. |
| N. असौ <i>asaú</i> | असौ <i>asaú</i> | अदः <i>addḥ</i> |
| A. अमुं <i>amúṁ</i> | अमुं <i>amúṁ</i> | अदः <i>addḥ</i> |
| I. अमुना <i>amúna</i> | अमुया <i>amuyā</i> (Rv. I. 29, 5) | अमुना <i>amúna</i> |
| D. अमुनै <i>amúshmai</i> | अमुन्यै <i>amúshyai</i> | अमुनै <i>amúshmai</i> |
| Ab. अमुष्मात् <i>amúshmat</i> | अमुष्याः <i>amúshyāḥ</i> | अमुष्मात् <i>amúshmat</i> |
| G. अमुष्य <i>amúshya</i> | अमुष्याः <i>amúshyāḥ</i> | अमुष्य <i>amúshya</i> |
| L. अमुष्मिन् <i>amúshmin</i> | अमुष्यां <i>amúshyām</i> | अमुष्मिन् <i>amúshmin</i> |

| | PLURAL. | |
|--------------------------------|--------------------------|--------------------------|
| | MASC. | NEUT. |
| N. अमी <i>amí</i> | अमूः <i>amúḥ</i> | अमूनि <i>amúni</i> |
| A. अमून् <i>amúṇ</i> | अमूः <i>amúḥ</i> | अमूनि <i>amúni</i> |
| I. अमीभिः <i>amíbbhiḥ</i> | अमूभिः <i>amúbbhiḥ</i> | अमीभिः <i>amíbbhiḥ</i> |
| D.Ab. अमीभ्यः <i>amíbbhyaḥ</i> | अमूभ्यः <i>amúbbhyaḥ</i> | अमीभ्यः <i>amíbbhyaḥ</i> |
| G. अमीषां <i>amíshām</i> | अमूषां <i>amúshām</i> | अमीषां <i>amíshām</i> |
| L. अमीषु <i>amíshu</i> | अमूषु <i>amúshu</i> | अमीषु <i>amíshu</i> |

| | DUAL. | |
|-----------------------|-----------------------------------|---------------------------|
| | MASC. FEM. NEUT. | |
| N.A.V. अमू <i>amú</i> | I.D.Ab. अमूभ्यां <i>amúbbhyām</i> | G.L. अमूयोः <i>amúyoh</i> |

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

| SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. यः <i>yáh</i> | या <i>yá</i> | यत् <i>yát</i> | ये <i>yé</i> | याः <i>yáh</i> | यानि <i>yáni</i> |
| A. यं <i>yám</i> | यां <i>yám</i> | यत् <i>yát</i> | यान् <i>yán</i> | याः <i>yáh</i> | यानि <i>yáni</i> |
| I. येन <i>yéna</i> | यया <i>yáyá</i> | येन <i>yéna</i> | यैः <i>yat̥h</i> | याभिः <i>yábhīh</i> | यैः <i>yat̥h</i> |
| D. यस्यै <i>yásmai</i> | यस्यै <i>yásyai</i> | यस्यै <i>yásmai</i> | येभ्यः <i>yébhyaḥ</i> | याभ्यः <i>yábhyaḥ</i> | येभ्यः <i>yébhyaḥ</i> |
| Ab. यस्मात् <i>yásmát</i> | यस्याः <i>yásyāḥ</i> | यस्मात् <i>yásmát</i> | येभ्यः <i>yébhyaḥ</i> | याभ्यः <i>yábhyaḥ</i> | येभ्यः <i>yébhyaḥ</i> |
| G. यस्य <i>yásya</i> | यस्याः <i>yásyāḥ</i> | यस्य <i>yásya</i> | येषां <i>yéshām</i> | यासां <i>yásām</i> | येषां <i>yéshām</i> |
| L. यस्मिन् <i>yásmīn</i> | यस्यां <i>yásyām</i> | यस्मिन् <i>yásmīn</i> | येषु <i>yéshu</i> | यासु <i>yásu</i> | येषु <i>yéshu</i> |

DUAL.

| MASC. | FEM. | NEUT. |
|----------------------------------|------------------------|------------------------|
| N. A. V. यौ <i>yau</i> | ये <i>yé</i> | ये <i>yé</i> |
| I. D. Ab. याभ्यां <i>yábhyaṁ</i> | याभ्यां <i>yábhyaṁ</i> | याभ्यां <i>yábhyaṁ</i> |
| G. L. ययोः <i>yáyoh</i> | ययोः <i>yáyoh</i> | ययोः <i>yáyoh</i> |

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

| SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. कः <i>káh</i> | का <i>ká</i> | किं <i>kím</i> | के <i>ké</i> | काः <i>káh</i> | कानि <i>káni</i> |
| A. कं <i>kám</i> | कां <i>kám</i> | किं <i>kím</i> | कान् <i>kán</i> | काः <i>káh</i> | कानि <i>káni</i> |
| I. केन <i>kéna</i> | कया <i>káyá</i> | केन <i>kéna</i> | कैः <i>kat̥h</i> | काभिः <i>kábhīh</i> | कैः <i>kat̥h</i> |
| D. कस्यै <i>kásmai</i> | कस्यै <i>kásyai</i> | कस्यै <i>kásmai</i> | केभ्यः <i>kébhyaḥ</i> | काभ्यः <i>kábhyaḥ</i> | केभ्यः <i>kébhyaḥ</i> |
| Ab. कस्मात् <i>kásmát</i> | कस्याः <i>kásyāḥ</i> | कस्मात् <i>kásmát</i> | केभ्यः <i>kébhyaḥ</i> | काभ्यः <i>kábhyaḥ</i> | केभ्यः <i>kébhyaḥ</i> |
| G. कस्य <i>kásya</i> | कस्याः <i>kásyāḥ</i> | कस्य <i>kásya</i> | केषां <i>késhām</i> | कासां <i>kásām</i> | केषां <i>késhām</i> |
| L. कस्मिन् <i>kásmīn</i> | कस्यां <i>kásyām</i> | कस्मिन् <i>kásmīn</i> | केषु <i>késhu</i> | कासु <i>kásu</i> | केषु <i>késhu</i> |

DUAL.

| MASC. | FEM. | NEUT. |
|----------------------------------|------------------------|------------------------|
| N. A. कौ <i>kau</i> | के <i>ké</i> | के <i>ké</i> |
| I. D. Ab. काभ्यां <i>kábhyaṁ</i> | काभ्यां <i>kábhyaṁ</i> | काभ्यां <i>kábhyaṁ</i> |
| G. L. कयोः <i>káyoh</i> | कयोः <i>káyoh</i> | कयोः <i>káyoh</i> |

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वया *tvayá*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्माभिः *asmakábhīh*, With us! अयंकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *driś*, दृश *driśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

इदृश् *īdriś*, इदृश *īdriśa*, इदृक्ष *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, °शी, °श्री, *tādriśah, ī, am*. Similarly formed are मादृश *mādriśa*, त्वदृश *tvādriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

| | |
|---------------------------------|--|
| तावत् <i>tāvat</i> , so much, | } declined like nouns in वत् <i>vat</i> (§ 187). |
| एतावत् <i>etāvat</i> , so much, | |
| यावत् <i>yāvat</i> , as much, | |
| इयत् <i>īyat</i> , so much, | } इयान् <i>īyān</i> , इयती <i>īyati</i> , इयत् <i>īyat</i> . |
| कियत् <i>kīyat</i> , How much ? | |

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yaḥ kaḥ*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यद्यद् *yattad*, whatsoever.

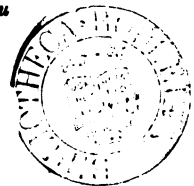
Pronominal Adjectives.

§ 278. Under the name of *Sarvandman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अपर *apara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अधर *adhara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पृ: *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः खाः *prabhūtaḥ svāḥ*, great treasures (Kās. I. I, 35); ग्रामयोर्तरे वसति *grāmāyor antare vasati*, he lives between the two villages.

| | | MAŒCULINE. | |
|-----------|-----------------------------|------------------------------|-----------------------------|
| SINGULAR. | | DUAL. | PLURAL. |
| N. | सर्वः <i>sārvaḥ</i> * | सर्वौ <i>sārvau</i> | सर्वे <i>sārve</i> |
| A. | सर्वे <i>sārvam</i> | सर्वौ <i>sārvau</i> | सर्वान् <i>sārvān</i> |
| I. | सर्वेण <i>sārveṇa</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वैः <i>sārvaiḥ</i> |
| D. | सर्वस्मै <i>sārvasmāi</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वेभ्यः <i>sārvēbhyāḥ</i> |
| Ab. | सर्वस्मात् <i>sārvasmāt</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वेभ्यः <i>sārvēbhyāḥ</i> |
| G. | सर्वस्य <i>sārvasya</i> | सर्वयोः <i>sārvayoḥ</i> | सर्वेषां <i>sārvēṣām</i> |
| L. | सर्वस्मिन् <i>sārvasmin</i> | सर्वयोः <i>sārvayoḥ</i> | सर्वेषु <i>sārvēṣhu</i> |
| V. | सर्वे <i>sārva</i> | सर्वौ <i>sārvau</i> | सर्वे <i>sārve</i> |
| | | FEMININE. | |
| SINGULAR. | | DUAL. | PLURAL. |
| N. | सर्वा <i>sārvā</i> | सर्वे <i>sārve</i> | सर्वाः <i>sārvāḥ</i> |
| A. | सर्वा <i>sārvām</i> | सर्वे <i>sārve</i> | सर्वाः <i>sārvāḥ</i> |



* Accent, Pāṇ. VI. I, 191.

| | | |
|--------------------------------|------------------------------|-----------------------------|
| I. सर्वया <i>sárvayā</i> | सर्वाभ्यां <i>sárvābhyām</i> | सर्वाभिः <i>sárvābhiḥ</i> |
| D. सर्वस्यै <i>sárvasyai</i> | सर्वाभ्यां <i>sárvābhyām</i> | सर्वाभ्यः <i>sárvābhyāḥ</i> |
| Ab. सर्वस्याः <i>sárvasyāḥ</i> | सर्वाभ्यां <i>sárvābhyām</i> | सर्वाभ्यः <i>sárvābhyāḥ</i> |
| G. सर्वस्याः <i>sárvasyāḥ</i> | सर्वयोः <i>sárvayoh</i> | सर्वासं <i>sárvāśam</i> |
| L. सर्वस्यां <i>sárvasyām</i> | सर्वयोः <i>sárvayoh</i> | सर्वासु <i>sárvāsu</i> |

SINGULAR.

NEUTER.

DUAL.

PLURAL.

N.A.V. सर्वे *sárvam*सर्वे *sárve*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *ṭ* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyāḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoh* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयेः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इः.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वेः *pūrvāḥ*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वाः *pūrvāḥ*A. पूर्वे *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrveṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वेस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*Ab. पूर्वस्मात् *pūrvāsmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoh*पूर्वेषां *pūrvēśām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoh*पूर्वेषु *pūrvēshu*

§ 283. The following words may likewise take अः *aḥ* or इः *iḥ* in the Nom. Plur. masc. (Pāp. I. I, 33.)

प्रथमः *prathamāḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamāḥ*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya*; त्रितयः *tritayaḥ*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in ययाः *trayaḥ*.

अल्पः *alpaḥ*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्वे *sarva*.

| SINGULAR. | MASCULINE. | |
|--|-----------------------------------|----------------------------------|
| | DUAL. | PLURAL. |
| N. द्वितीयः <i>dvitīyaḥ</i> | द्वितीयौ <i>dvitīyau</i> | द्वितीयाः <i>dvitīyāḥ</i> |
| A. द्वितीयं <i>dvitīyam</i> | द्वितीयौ <i>dvitīyau</i> | द्वितीयान् <i>dvitīyān</i> |
| I. द्वितीयेन <i>dvitīyena</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेः <i>dvitīyāḥ</i> |
| D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmāi</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेभ्यः <i>dvitīyēbhyāḥ</i> |
| Ab. द्वितीयान् <i>dvitīyān</i> or द्वितीयस्मान् <i>dvitīyāsmān</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेभ्यः <i>dvitīyēbhyāḥ</i> |
| G. द्वितीयस्य <i>dvitīyasya</i> | द्वितीययोः <i>dvitīyayoh</i> | द्वितीयानां <i>dvitīyānām</i> |
| L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i> | द्वितीययोः <i>dvitīyayoh</i> | द्वितीयेषु <i>dvitīyēṣu</i> |

At the end of Bahuvrīhi compounds the Sarvanāmāns are treated like ordinary words : Dat. Sing. प्रियोभयाय *prīyobhayaḥ*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier ; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. 1, 30). Likewise in Dvandvas ; पूर्वोपराणां *pūrvoparāṇām*, of former and later persons (Pāṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इः ; पूर्वोपरे *pūrvopare* or पूर्वोपराः *pūrvoparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

| | |
|--------|---|
| Acc. | चिरं <i>chiram</i> , a long time. |
| Instr. | चिरेण <i>chireṇa</i> , in a long time. |
| Dat. | चिराय <i>chirāya</i> , for a long time. |
| Abl. | चिरात् <i>chirāt</i> , long ago. |
| Gen. | चिरस्य <i>chirasya</i> , a long time. |
| Loc. | चिरे <i>chire</i> , long. |

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानीं *dāntm*.
4. तात् *tāt*, with a locative meaning.

5. या *thá*, with a meaning of modality; likewise ये *tham* and यथा *tha*.
6. सात् *sát*, expressive of effect.
7. आ *á* and आहि *dhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
 अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me.
 अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *purvatah*,
 before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*,
 before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides.
 परितः *paritah*, all round. ग्रामतः *gramatah*, from the village. अज्ञानतः *ajñānatah*,
 from ignorance.

2. त्र *tra*, locative; originally त्रा *trá*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,
 there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with,
 and सत्रं *satram*, with (see सह *saha*).

3. दा *dá*, temporal.

तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*,
 another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time.
 सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in सः

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards.
 अधस्तात् *adhastāt*, below. उपरिहात् *uparishāt*, above.

5. या *thá*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in
 both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two
 ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly(?). Or थं *tham*, in
 कथं *katham*, How? इत्थं *ittham*, thus. Or यथा *tha*, in अथ *atha*, thus.

6. सात् *sát*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*,
 reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *á* and आहि *dhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North,
 or उत्तरा *uttarā*. अंतरा *antarā* (or ०रं *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा
purā, in the East, in front, formerly, (or पुट् *puṭ* *puṛaḥ* and पुरस्तात् *purastāt*, before.)
 पश्चा *paścā*, behind, (or पश्चात् *paścāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of
 obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.
तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रतर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *ika*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmāi*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Ātmanepada*, i.e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.)

Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *mānsam khādati*, he eats meat; ग्राममाति *grāmam atati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *ñ-it* or *anuddatta-it* (Pāṇ. I. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative, are always conjugated in the *Ātmanepada*. हसति *hasati*, he laughs, is always *Parasmaipadin*, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*; e.g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāṇ. I. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Ātmanepada*; and verbs like त्रायते *trāyate*, he protects, are *Ātmanepadin* (i.e. used in the *Ātmanepada*), though they govern an accusative; e.g. त्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive;

e.g. **पचति** *pachati*, he cooks; **पचते** *pachate*, he cooks for himself; **यजति** *yajati*, he sacrifices; **यजते** *yajate*, he sacrifices for himself. The same applies to Causals (Pân. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus **नी** *nī*, to lead, is used as Parasmaipada in such expressions as **गंडं विनयति** *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in **क्रोधं विनयते** *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. **Âtm. वर्धते** *vardhate*, he grows, never **वर्धति** *vardhati*; but Aor. **अवृधत्** *avridhat*, Par., or **अवर्धिष्ट** *avardhishṭa*, Âtm. he grew. (Pân. 1. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. **विशति** *viśati*, he enters; but **निविशते** *ni-viśate*, he enters in. (Pân. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. 1. 3, 62). Denominatives ending in **आय** *āya* have both forms (Pân. 1. 3, 90). The intensives have two forms: one in **य** *ya*, which is always Âtmanepada; the other without **य** *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes **य** *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

| | PARASMAIPADA. | ÂTMANEPADA. |
|-------------------------|-------------------------------|----------------------------|
| 1. The Present (Lat) | भवामि <i>bhávāmi</i> | भवे <i>bhāve</i> |
| 2. The Imperfect (Lan) | अभवम् <i>ābhavam</i> | अभवे <i>ābhave</i> |
| 3. The Optative (Lin) | भवेयम् <i>bhāveyam</i> | भवेय <i>bhāveya</i> |
| 4. The Imperative (Lot) | भवानि <i>bhāvāni</i> | भवै <i>bhāvai</i> |

II. Formed from the General or Unmodified Base.

| | PARASMAIPADA. | ÂTMANEPADA. |
|-----------------------------------|--|--|
| 5. The Reduplicated Perfect (Lit) | बभूव <i>babhūva</i> | बभूवे <i>babhūvé</i> |
| 6. The Periphrastic Perfect (Lit) | चोरयां बभूव <i>chorayām babhūva</i> | चोरयां चक्रे <i>chorayām chakre</i> |
| 7. The First Aorist (Lun) | अबोधिषं <i>ābodhisham</i> | अभविषि <i>ābhavishi</i> |
| 8. The Second Aorist (Lun) | अभूवम् <i>ābhūvam</i> | असिषे <i>āsiche</i> |
| 9. The Future (Lrit) | भविष्यामि <i>bhavishyāmi</i> | भविष्ये <i>bhavishyē</i> |

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

- | | | |
|-----------------------------------|-----------------------------|----------------------------|
| 10. The Conditional (Lṛiñ) | अभविष्यं <i>ābhaviṣhyam</i> | अभविष्ये <i>ābhaviṣhye</i> |
| 11. The Periphrastic Future (Luṭ) | भवितास्मि <i>bhavitāsmi</i> | भविताहे <i>bhavitāhe</i> |
| 12. The Benedictive (Āsír liñ) | भूयासं <i>bhūyāsam</i> | भविषीय <i>bhaviṣhtyā</i> |
13. The Subjunctive (Leṭ) occurs in the Veda only.

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhtyīya, uta tarkam adhtyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आमुयात् *yaḥ paṭhet sa āmuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तद् दद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhman let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न अहमे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निन्देत्ताश्चर्यं *yat tādrīśāḥ kṛṣṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुंक्तां *ichchhāmi bhavān bhunktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्वपिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवनमसं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्तुः *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svrīṣṭiś ched abhaviṣhyat tadā subhikṣham abhaviṣhyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां नमः प्रयातासि *ayodhyāṁ śvaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राञ् *bhrāś*, भ्राञ् *bhlāś*, भ्रञ् *bhram*, क्रञ् *kram*, क्लञ् *klam*, त्रञ् *tras*, तृञ् *truṭ*, लञ् *lash* belong to the Bhū and Div classes; भ्राञ्ते *bhrāśate* or भ्राञ्यते *bhrāśyate*, &c. (Pāṇ. III. 1, 70). Again, कुञ् *sku*, स्तम्भञ् *stambh*, स्तुम्भञ् *stumbh*, स्कम्भञ् *skambh*, स्कृम्भञ् *skumbh* belong to the Su and Krî classes; कुञोति *skunoti* or कुञाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-māḥ*, we search; अचिनुम *āchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-ūḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in *अ a*.
- II. Bases which in the modified tenses end in any letter but *अ a*.

This second division is subdivided into,

- II a. Bases which insert *नु nu*, *उ u*, or *नी ni*, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them *भ्वादि bhvâdi*, because the first verb in their lists is *भू bhû*, to be).
 - a. *अ a* is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i.e. long or short *i*, *u*, *ri*, if final ; short *i*, *u*, *ri*, *li*, if followed by one consonant).
- Ex. *बुध् budh*, to know ; *बोधति bôdh-a-ti*, he knows. *भू bhû*, to be ; *भवति bháv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, *भावयति bhāváyati*, he causes to be ; desideratives, *बुध्यति búbhūshati*, he wishes to be, from *भू bhû* ; intensives in the *Âtmanepada*, *बेभिद्यते bebhidyáte*, he cuts much ; and denominatives, *नमस्यति namasyáti*, he worships, *लोहितायति lohítáyati*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them *तुदादि tudâdi*, because the first root in their lists is *तुद् tud*, to strike).
 - a. *अ a* is added to the last letter of the root.
 - b. Before this *अ a*, final *इ i* and *ई í* are changed to *इय iy*.

| | |
|---------------------------|--------------------------|
| <i>उ u</i> and <i>ऊ ú</i> | to <i>उव uv</i> . |
| <i>रि ri</i> | to <i>रिय riy</i> . |
| <i>रि ri</i> | to <i>इर ir</i> (§ 110). |

Ex. *तुद् tud*, to strike ; *तुदति tud-á-ti*. *रि ri*, to go ; *रियति riy-á-ti*. *नू nû*, to praise ; *नुवति nuv-á-ti*. *मृ mri*, to die ; *म्रियते mriy-á-te*. *कृ krî*, to scatter ; *किरति kir-á-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate *अ a* ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them *दिवादि divâdi*, because the first root in their lists is *दिव् div*, to play).
 - a. *य ya* is added to the last letter of the root.

Ex. *नह् nah*, to bind ; *नहति náh-ya-ti*. *बुध् budh*, to awake ; *बुध्यते búdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on *य ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their list is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *d*.

Ex. दत् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, चुरि *ri*, लि *li*, these vowels take Guṇa, while चुरि becomes ईर *tr*.

Ex. श्लिष *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष *mrish*, to endure; मर्षयते *marsh-āya-te*. कृत् *krīt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, चुरि *ri*, and चुरि, take Vṛddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-āya-ti*. नी *nī*, to walk; नाययति *nāy-āya-ti*. धृ *dhṛi*, to hold; धारयति *dhār-āya-ti*. पू *pṛi*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a*. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-māh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-māh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Kṛi class (the ninth with native grammarians, and called by them क्वादि *kryādi*, because the first root in their lists is क्री *kṛi*).

नी *nī* is added to the last letter of the root, before strong terminations,
ना *nā* before weak terminations,

न *n* before strong terminations beginning with vowels.

Ex. क्री *kṛi*, to buy ; क्रीणीमः *kṛi-nī-māh*, 1st pers. plur. Pres.

क्रीणामि *kṛi-ṇā-mi*, 1st pers. sing. Pres.

क्रीयन्ति *kṛi-ṇ-ānti*, 3rd pers. plur. Pres.

II *b*. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

- a. The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107–145) must be carefully observed.

- b. The strong base before the weak terminations takes Guṇa where possible (§ 296, I. b).

Ex. लिह् *lih*, to lick : लिहमः *lih-māh*, we lick ; लेहि *lēh-mi*, I lick ; लेहि *lēk-shi*, thou lickest (§ 127) ; लीढ *līḍhā*, you lick (§ 128) ; अलेद् *álet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhôti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-mâh*, we sacrifice; जुहोमि *ju-hô-mi*, I sacrifice. (Pân. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dâdhâti*; दधति *dâdhati* (Pân. VI. 1, 189—190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dâdhâta* and *dadhâtâ*. Prof. Benfey, who at first accentuated *dadhâtâ*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama *stiyuṭ* is, no doubt, *avidyamānavat svaravidhau* (Pân. III. 1, 3, vârt. 2); but the question is whether *ta* is to be treated as *ajâdi*, beginning with a vowel, or whether the termination is *ta* with Âgama *t*. I adopt the former view, and see it confirmed by the Pratyudâharana given in VI. 1, 189. For if *yât* of *dad-yât* is no longer *ajâdi*, then *ta* in *dâd-ta* must be *ajâdi* on the same ground. The reduplicated verbs *bhî*, *hrî*, *bhri*, *hu*, *mad*, *jan*, *dhan*, *daridra*, *jâgri* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bîbhârti*, but बिभ्रति *bîbhraṭi* (Pân. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुधद्भि *runâddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-mâh*, we join; युनज्मि *yu-nâ-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

| | | |
|-------------------------------------|---|-------------------|
| Bhû class, with native grammarians, | | Bhvâdi, I class. |
| Tud class, | — | Tudâdi, VI class. |
| Div class, | — | Divâdi, IV class. |
| Chur class, | — | Churâdi, X class. |

Second Division.

| | | |
|------------------------------------|---|-----------------------|
| Su class, with native grammarians, | | Svâdi, V class. |
| Tan class, | — | Tanâdi, VIII class. |
| Krî class, | — | Kryâdi, IX class. |
| Ad class, | — | Adâdi, II class. |
| Hu class, | — | Juhotyâdi, III class. |
| Rudh class, | — | Rudhâdi, VII class. |

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुद् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधे *ábodham*.

Roots beginning with vowels always take Vriddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. VI. 1, 90.)

अ *a* with अ *a*, or आ *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with रु *ri*, or रि *ri*, = आर् *ār*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत *ārchat*, he praised.

From ईक्ष *īksh*, ईक्षते *īkshate*, he sees, ऐक्षत *aikshata*, he saw.

From उन्द *und*, उन्नति *unatti*, he wets, औनत् *ainat*, he wetted.

From रुचि *ri*, रुच्यति *richchhati*, he goes, आर्च्यत् *ārchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pāṇ. VI. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धृद् *dhd*, to shake, = दुधृद् *dudhd*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pân. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukuṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

कृञ् *kruś*, to shout, = चुकृञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुस्तु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

श्च्युत् *śchyut*, to drop, = चुश्च्युत् *chuschyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūd*, to strike, = सुसूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *śasau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. I, 17.

| ROOT. | FIRST PERS. SING. REDUPL. PERF. | WEAK FORM*. | WEAKEST FORM†. |
|--|------------------------------------|---------------------------|----------------|
| यज् <i>yaj</i> = इयान् <i>iyâja</i> , to sacrifice, (for ययाज <i>yayâja</i> .) | इज् <i>ij.</i> | (इज् <i>ij.</i>) | |
| वच् <i>vach</i> = उवाच <i>uvâcha</i> , to speak. | उच् <i>ûch.</i> | (उच् <i>ûch.</i>) | |
| वद् <i>vad</i> = उवाद् <i>uvâda</i> , to say. | उद् <i>ûd.</i> | (उद् <i>ûd.</i>) | |
| वप् <i>vap</i> = उवाप <i>uvâpa</i> , to sow. | उप् <i>ûp.</i> | (उप् <i>ûp.</i>) | |
| वञ् <i>vaś</i> = उवाञ् <i>uvâśa</i> , to wish. | उञ् <i>ûś.</i> | (उञ् <i>ûś.</i>) | |
| वस् <i>vas</i> = उवास <i>uvâsa</i> , to dwell. | उस् <i>ûs.</i> | (उस् <i>ûs.</i>) | |
| वह् <i>vah</i> = उवाह <i>uvâha</i> , to carry. | उह् <i>ûh.</i> | (उह् <i>ûh.</i>) | |
| वय् <i>vay</i> ‡ = उवाय <i>uvâya</i> , to weave. | उय् <i>ûy</i> or उव् <i>ûv</i> . | (उ <i>u.</i>) | |
| व्यच् <i>vyach</i> = विव्याच <i>vivyâcha</i> , to surround. | विविच् <i>vivich.</i> | (विविच् <i>vich.</i>) | |
| व्यध् <i>vyadh</i> = विव्याध <i>vivyâdha</i> , to strike. | विविध् <i>vividh.</i> | (विध् <i>vidh.</i>) | |
| व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pân. VII. 4, 68). | विव्यथ् <i>vivyath.</i> | (व्यथ् <i>vyath.</i>) | |
| स्वप् <i>svap</i> = सुष्वप <i>sushvâpa</i> , to sleep. | सुषुप् <i>sushup.</i> | (सुप् <i>sup.</i>) | |
| स्वि <i>svi</i> = शुश्राव <i>śuśva</i> , to swell ¶. | शुशू <i>śuśû.</i> | (शू <i>śû.</i>) | |
| व्ये <i>vye</i> = विव्याय <i>vivyâya</i> , to cover. | विवी <i>vivî.</i> | (वी <i>vî.</i>) | |
| ज्या <i>jyâ</i> = जिज्यौ <i>jijyau</i> , to grow old. | जिजी <i>jijî.</i> | (जी <i>jî.</i>) | |
| ह्वे <i>hve</i> = जुहाव <i>juhâva</i> , to call (Pân. VI. I, 33). | जुहू <i>juhû.</i> | (हू <i>hû.</i>) | |
| प्याय् <i>pyây</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. I, 29). | पिपी <i>pipî.</i> | (पी <i>pî.</i>) | |
| ग्रह् <i>grah</i> = जग्राह <i>jagrâha</i> , to take. | जगृह् <i>jagrih.</i> | (गृह् <i>grih.</i>) | |
| व्राश् <i>vraśh</i> = वव्राश्च <i>vavrâścha</i> , to cut (Pân. VI. I, 17). | ववृश् <i>vavriśh.</i> | (वृश् <i>vriśh.</i>) | |
| प्रह् <i>prachh</i> = पप्रच्छ <i>paprâchchha</i> , to ask. | पप्रच्छ <i>paprachchh.</i> | (पृच्छ <i>prichchh.</i>) | |
| भ्रज् <i>bhraj</i> = बभ्रज्ज <i>babhrâjja</i> , to fry. | बभ्रज्ज <i>babhrâjj.</i> | (भृज्ज <i>bhrijj.</i>) | |

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with व *va*, but ending in double consonants, do not change व *va* to उ *u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *â*.

अद् *ad*, to eat, = आद् *âd*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guna* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pân. VI. I, 40).

|| Pân. VI. I, 38, 39.

¶ Or शिश्राय *śiśvâya* (Pân. VI. I, 30).

§ 313. Roots beginning with short **अ** *a*, and ending with more than one consonant, prefix **आन्** *ān*. (Pāṇ. VII. 4, 71.)

अर्च *arch* = **आनर्च** *ānārch*. (Also **अङ्** *aś* (Su), **आनङ्** *ānaś*.) Pāṇ. VII. 4, 72.

§ 314. The root **चृ** *ri* forms the base of the reduplicated perfect as **चार्** *ār*. Other roots beginning with **चृ** *ri* prefix **आन्** *ān*. (Pāṇ. VII. 4, 71.)

चृज् *rij*, to obtain, = **आनृज्** *ān-rij*. **चृध्** *ridh*, to thrive, = **आनृध्** *ān-ridh*.

These roots are treated in fact as if they were **अर्च** *arch*, **अर्ध** *ardh*, &c.

§ 315. Roots beginning with **इ** *i* or **उ** *u* (not prosodially long), contract **इ + इ** *i + i* and **उ + उ** *u + u* into **ई** *ī* and **ऊ** *ū*; but if the radical **इ** *i* or **उ** *u* take Guṇa or Vṛiddhi, **य** *y* and **व** *v* are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

इष् *ish* = **ईषतुः** *ish-ātuh*, they two have gone.

= **इयेष** *iy-ēsh-a* (Guṇa), I have gone.

उक्ख *ukh* = **ऊक्खतुः** *ūkh-ātuh*, they two have withered.

= **उवोक्ख** *uv-ōkh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical **चृ** *ri*, **चृ** *ri*, whether final or medial, are represented in reduplication by **अ** *a*.
2. In the bases of the Hu class, final **चृ** *ri* and **चृ** *ri* (they do not occur as medial) are represented in reduplication by **इ** *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = **बभार** *babhāra*.

सृ *sri*, to go, = **ससार** *sasāra*.

हृ *hri*, to take, = **जहार** *jahāra*.

HU CLASS. PRESENT, &c.

भृ *bhri* = **बिभर्ति** *bibhārti*.

सृ *sri* = **सिसर्ति** *sīsarti*.

हृ *hri* = **जिहर्ति** *jīharti*.

The root **चृ** *ri*, to go, forms **इयर्ति** *iy-arti*; **पृ** *pri*, to fill, **पिपर्ति** *pīparti*.

§ 317. The three verbs **निज्** *nij*, **विज्** *vij*, and **विष्** *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.)

निज् *nij*, to wash, **नेनेक्ते** *nēnekti*, **नेनेक्ते** *nenikte*; **विज्** *vij*, to separate, **वेवेक्ते** *vēvekti*;

विष् *vish*, to pervade, **वेवेष्टि** *vēveshti*.

§ 318. The two verbs **मा** *mā*, to measure, and **हा** *hā*, to go, of the Hu class take **इ** *i* in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *mā*, **मिमीते** *mimīte*; **हा** *hā*, **जिहीते** *jihīte*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, **जघान** *jaghāna*. Likewise in the desiderative **जिघांसति** *jīghānsati*, and the intensive **जंघयते** *jaṅghanyāte*. (Pāṇ. VII. 3, 55.)

हि *hi*, to send (Su), **जिघाय** *jīghāya*. Likewise in the desiderative **जिघीषति** *jīghīshati*, and the intensive **जेघीयते** *jeghīyāte*. (Pāṇ. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jígīshati*; but not in the intensive, which is always जेजीयते *jejīyāte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyāte* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आथे *āthe* is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 81), it is simpler to take इथे *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dvishāthe*, मिमाथे *mimāthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

| PARASMAIPADA. | | | | ÂTMANEPA DA. | | | |
|--------------------|----------------|------------------|----------------|-------------------|-------------------|-----------------------|--------------------|
| Present. | Imperf. | Optative. | Imperat. | Present. | Imperfect. | Optative. | Imperative. |
| 1. अमि <i>ami</i> | म् <i>m</i> | इयं <i>iyam</i> | अनि <i>ani</i> | इ <i>i</i> | इ <i>i</i> | इय <i>iya</i> | इ <i>e</i> |
| 2. सि <i>si</i> | ः <i>ḥ</i> | इः <i>iḥ</i> | — * | से <i>se</i> | थाः <i>thāḥ</i> | इथाः <i>ithāḥ</i> | स्व <i>sva</i> |
| 3. ति <i>ti</i> | त् <i>t</i> | इत् <i>it</i> | तु <i>tu</i> * | ते <i>te</i> | त <i>ta</i> | इत <i>ita</i> | तां <i>tām</i> |
| 1. अवः <i>avaḥ</i> | अव <i>ava</i> | इव <i>iva</i> | अव <i>ava</i> | अवहे <i>avāhe</i> | अवहि <i>avahi</i> | इवहि <i>ivahi</i> | अवहै <i>avahai</i> |
| 2. थः <i>thāḥ</i> | तं <i>tam</i> | इतं <i>itam</i> | तं <i>tam</i> | इथे <i>ithe</i> | इथां <i>ithām</i> | इयाथां <i>iyāthām</i> | इथां <i>ithām</i> |
| 3. तः <i>taḥ</i> | तां <i>tām</i> | इतां <i>itām</i> | तां <i>tām</i> | इते <i>ite</i> | इतां <i>itām</i> | इयातां <i>iyātām</i> | इतां <i>itām</i> |
| 1. अमः <i>amaḥ</i> | अम <i>ama</i> | इम <i>ima</i> | अम <i>ama</i> | अमहे <i>amāhe</i> | अमहि <i>amahi</i> | इमहि <i>imahi</i> | अमहै <i>amahai</i> |
| 2. थ <i>tha</i> | त <i>ta</i> | इत <i>ita</i> | त <i>ta</i> | ध्वे <i>dhve</i> | ध्वं <i>dhvam</i> | इध्वं <i>idhvam</i> | ध्वं <i>dhvam</i> |
| 3. नि <i>nti</i> | न् <i>n</i> | इयुः <i>iyuḥ</i> | नु <i>ntu</i> | ने <i>nte</i> | न <i>nta</i> | इरन् <i>iran</i> | नां <i>ntām</i> |

* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛi, Ad, Hu, and Rudh Classes.

| PARASMAIPADA. | | | | ÂTMANEPADA. | | | |
|--------------------------|---------------------|-------------|-------------------------|-------------|------------|----------------|--------------------|
| Present. | Imperfect. | Optative. | Imperative. | Present. | Imperfect. | Optative. | Imperative. |
| 1. मि मि | अम् am | यां yām | आनि āni | ए e | इ i | इय iya | ऐ ai |
| 2. सि si | ः ḥ | याः yāḥ | हि hi ¹ | से se | थाः thāḥ | इथाः ithāḥ | ख खा |
| 3. ति ti | त् t | यात् yāt | तु tu | ते te | त ta | इत ita | तां tām |
| 1. वः vaḥ | व va | याव yāva | आव āva | वहे vake | वहि vahi | इवहि ivahi | आवहे āvahi |
| 2. थः thaḥ | तं tam | यातं yātam | तं tam | आथे dthe | आथाः āthāḥ | इयाथाः iyāthāḥ | आथाः āthāḥ |
| 3. तः taḥ | तां tām | यातां yātām | तां tām | आते ate | आतां ātām | इयातां iyātām | आतां ātām |
| 1. मः maḥ | म ma | याम yāma | आम āma | महे mahe | महि mahi | इमहि imahi | आमहे āmahai |
| 2. थ tha | त ta | यात yāta | त ta | ध्वे dhve | ध्वं dhvam | इध्वं idhvam | ध्वं dhvam |
| 3. अति anti ² | अन् an ³ | युः yuḥ | अन्तु antu ² | अते ate | अत ata | इरन् iran | अतां atām |

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि hi is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि dhi (Pāṇ. VI. 4, 101. See No. 162). The verb हु hu, though ending in a vowel, takes धि dhi instead of हि hi, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Kṛi verbs ending in consonants form the 2nd pers. sing. imp. in आन āna. (See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ u is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त abhyasta, i. e. reduplicated bases, take अति ati and अन्तु atu.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् vid, to know, take उः uḥ, before which, verbs ending in a vowel, require Guṇa. उः uḥ is used optionally after verbs in आ ā, and after द्विष् dviṣh, to hate. (Pāṇ. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

PARASMAIPADA.
Present.

| ROOT. | VERBAL BASE. | अणि ami | सि si | ति ti | अवः avah | थः thah | तः tah | अमः amah | य tha | नि ni |
|--------------|---|---------------------|---------------------|---------------------|-------------------------------|-----------------------|----------------------|-------------------------------|---------------------|-------------------------------|
| भृ bhū | भवा bhava | भवति bhāvati | अवति bhāvati | अवति bhāvati | अवः bhāvavah | अवः bhāvathah | अवतः bhāvatah | अवतः bhāvatah | अवय bhāvayha | अवति bhāvanti |
| तृ tū | तृदा tūda | तृदति tūdāti | तृदति tūdāti | तृदति tūdāti | तृदः tūdāvah | तृदः tūdathah | तृदतः tūdātaḥ | तृदतः tūdātaḥ | तृदय tūdāyha | तृदति tūdānti |
| दिव् dīv | दीव्य dīvyā | दीव्यति dīvyati | दीव्यति dīvyati | दीव्यति dīvyati | दीव्यः dīvyāvah | दीव्यः dīvyathah | दीव्यतः dīvyataḥ | दीव्यतः dīvyataḥ | दीव्यय dīvyayha | दीव्यति dīvyanti |
| चुर chur | चोरय choraya | चोरयति chorāyati | चोरयति chorāyati | चोरयति chorāyati | चोरयः chorāyāvah | चोरयः chorāyathah | चोरयतः chorāyataḥ | चोरयतः chorāyataḥ | चोरयय chorāyayha | चोरयति chorāyanti |
| | Second Division. | मि mi | सि si | ति ti | वः vah | थः thah | तः tah | मः mah | य tha | अति anti |
| सु su | सुनो sunu suno | सुनोति sunōti | सुनोति sunōti | सुनोति sunōti | सुनवः ¹ sunuvah | सुनवः sunuvah | सुनतः sunutah | सुनतः ² sunumah | सुनय sunuyha | सुनति sunvanti |
| तन् tan | तनो tanu tano | तनोति tanōti | तनोति tanōti | तनोति tanōti | तनवः ³ tanuvah | तनवः tanuvah | तनतः tanutah | तनतः ⁴ tanumah | तनय tanuyha | तनति tanvanti |
| क्री krī | क्रीणी क्रीया क्रीण krīṇī krīyā krīṇ | क्रीणीति krīṇīti | क्रीणीति krīṇīti | क्रीणीति krīṇīti | क्रीणीवः krīṇīvah | क्रीणीवः krīṇīthah | क्रीणीतः krīṇītaḥ | क्रीणीतः krīṇīmāḥ | क्रीणीय krīṇīyha | क्रीणीति krīṇīanti |
| अद् ad | अद् ad ad | अदति āditi | अदति āditi | अदति āditi | अदवः advah | अदवः advah | अदतः adutah | अदतः adumāḥ | अदय adayha | अदति advanti |
| जु ju | जुहो juhu juho | जुहोति juhōti | जुहोति juhōti | जुहोति juhōti | जुहवः juhuvah | जुहवः juhuvah | जुहतः juhutah | जुहतः juhūmāḥ | जुहय juhuyha | जुहति ⁵ juhvati |
| रुद् rudh | रुद् rudh rudh | रुदति rudhiti | रुदति rudhiti | रुदति rudhiti | रुदवः rudhuvah | रुदवः rudhuvah | रुदतः rudhutah | रुदतः rundhmāḥ | रुदय rudhayha | रुदति rundhanti |

1 Or सुनवः sunuvah. See No. 139.

2 Or सुनतः sunumah.

3 Or तनवः tanuvah.

4 Or तनतः tanumah.

5 See § 321, note 2.

PARASMAIPADA.
Imperfect.

| Root. | VERBAL BASE. | न m | : ङ | त t | व va | ते tam | तां tām | अन ama | ता ta | न् n |
|-----------|---|--------------------------|---------------------|----------------------|--------------------------------|------------------------|-------------------------|---------------------------------|----------------------|----------------------------------|
| भृ bhū | bhava | अभव् ābhavam | अभवाः ābhavaḥ | अभवत् ābhavat | अभवाव ābhavaḥ | अभवन् ābhavatam | अभवतां ābhavatām | अभवाम् ābhavāma | अभवत ābhavata | अभवन् ābhavan |
| तृ tud | tuda | अतृदं ātudam | अतृदः ātudaḥ | अतृदत् ātudat | अतृदाव ātudāva | अतृदन् ātudatam | अतृदतां ātudatām | अतृदाम् ātudāma | अतृदत ātudata | अतृदन् ātudan |
| दि द् | dīva | अदीव्यं ādīvyam | अदीव्याः ādīvyāḥ | अदीव्यत् ādīvyat | अदीव्याव ādīvyāva | अदीव्यन् ādīvyatam | अदीव्यतां ādīvyatām | अदीव्याम् ādīvyāma | अदीव्यत ādīvyata | अदीव्यन् ādīvyan |
| चुर चुर | choraya | अचोरयं āchorayam | अचोरयः āchorayaḥ | अचोरयत् āchorayat | अचोरयाव āchorayāva | अचोरयन् āchorayatam | अचोरयतां āchorayatām | अचोरयाम् āchorayāma | अचोरयत āchorayata | अचोरयन् āchorayan |
| | Second Division. | अं am | : ङ | त t | व va | ते tam | तां tām | म ma | ता ta | अन् an |
| सु su | सुनु sunu suno | असुनवं āsunaavam | असुनोः āsunoḥ | असुनोत् āsunot | असुनुव ¹ āsunuva | असुनुन् āsunutam | असुनुतां āsunutām | असुनुम् ² āsunuma | असुनुत āsunuta | असुनुन् āsunvan |
| तन् tan | तनु tano | अतनवं ātanaavam | अतनोः ātanoh | अतनोत् ātanot | अतनुव ³ ātanuva | अतनुन् ātanutam | अतनुतां ātanutām | अतनुम् ⁴ ātanuma | अतनुत ātanuta | अतनुन् ātanvan |
| क्री क्री | क्रीया क्रीया क्रीय krīti krītiā krīti | अक्रीयां ākriyām | अक्रीयाः ākriyāḥ | अक्रीयात् ākriyāt | अक्रीयाव ākriyāva | अक्रीयन् ākriyatam | अक्रीयतां ākriyatām | अक्रीयाम् ākriyāma | अक्रीयत ākriyata | अक्रीयन् ākriyan |
| अद् अद् | अद् ad | अदं ⁵ adam | अदः adaḥ | अदत् adat | अदव adva | अदन् adatam | अदां adām | अदम् adama | अदत adta | अदन् advan |
| हु hu | हुहो हुहो juhu juho | अहुहवं ājuhavam | अहुहोः ājuhoh | अहुहोत् ājuhut | अहुहुव ājuhuvā | अहुहुन् ājuhutam | अहुहुतां ājuhutām | अहुहुम् ājuhuma | अहुहुत ājuhuta | अहुहुन् ⁶ ājuhuvan |
| रु रु | रुन्ध रुन्ध runth runadh | अरुण्यं arunadhavam | अरुणाः arunadhāḥ | अरुणात् arunadhat | अरुणव arunadvā | अरुणन् arunadham | अरुणतां arunddhām | अरुणम् arundhma | अरुणत arunddha | अरुणन् arundhan |

¹ Or असुन् āsunva. ² Or असुन् āsunma. ³ Or अतन् ātanva. ⁴ Or अतन् ātanma. ⁵ See § 391. ⁶ See § 391, note 3. ⁷ Or अरुणः arunah. § 114, 132.

PARASMAIPADA.
Optative.

| ROOT. | VERBAL BASE. | इयं iyam | इः iḥ | इत् it | इव iva | इतं itam | इतां itām | इम ima | इत ita | इयुः iyuh |
|-----------|------------------|--------------------|--------------------|---------------------|---------------------|-----------------------|------------------------|---------------------|---------------------|---------------------|
| भृ bhṛ | भव bhava | भवेयं bhāveyam | भवेः bhāveḥ | भवेत् bhāvet | भवेव bhāveva | भवेतं bhāvetam | भवेतां bhāvetām | भवेम bhāvema | भवेत bhāveta | भवेयुः bhāveyuh |
| तृ tud | तृदा tṛda | तृदेयं tṛdéyam | तृदेः tṛdeḥ | तृदेत् tṛdet | तृदेव tṛdeva | तृदेतं tṛdetam | तृदेतां tṛdetām | तृदेम tṛdema | तृदेत tṛdeta | तृदेयुः tṛdéyuh |
| दिच् diw | दीष्य दीष्या | दीष्येयं dīṣyeyam | दीष्येः dīṣyeḥ | दीष्येत् dīṣyet | दीष्येव dīṣyeva | दीष्येतं dīṣyetam | दीष्येतां dīṣyetām | दीष्येम dīṣyema | दीष्येत dīṣyeta | दीष्येयुः dīṣyeyuh |
| चुर chur | चोरय चोरया | चोरयेयं chorāyeyam | चोरयेः chorāyeḥ | चोरयेत् chorāyet | चोरयेव chorāyeva | चोरयेतं chorāyetam | चोरयेतां chorāyetām | चोरयेम chorāyema | चोरयेत chorāyeta | चोरयेयुः chorāyeyuh |
| | Second Division. | यां yām | याः yāḥ | यात् yāt | याव yāva | यातं yātam | यातां yātām | याम yāma | यात yāta | युः yuh |
| सु su | सुनु sunu | सुनुयां sunuyām | सुनुयाः sunuyāḥ | सुनुयात् sunuyāt | सुनुयाव sunuyāva | सुनुयातं sunuyātam | सुनुयातां sunuyātām | सुनुयाम sunuyāma | सुनुयात sunuyāta | सुनुयुः sunuyuh |
| तन् tan | तनु tanu | तनुयां tanuyām | तनुयाः tanuyāḥ | तनुयात् tanuyāt | तनुयाव tanuyāva | तनुयातं tanuyātam | तनुयातां tanuyātām | तनुयाम tanuyāma | तनुयात tanuyāta | तनुयुः tanuyuh |
| क्री क्री | क्रीणी क्रीणी | क्रीणीयां kṛīṇīyām | क्रीणीयाः kṛīṇīyāḥ | क्रीणीयात् kṛīṇīyāt | क्रीणीयाव kṛīṇīyāva | क्रीणीयातं kṛīṇīyātam | क्रीणीयातां kṛīṇīyātām | क्रीणीयाम kṛīṇīyāma | क्रीणीयात kṛīṇīyāta | क्रीणीयुः kṛīṇīyuh |
| अद् ad | अद्य ad | अद्यां adyām | अद्याः adyāḥ | अद्यात् adyāt | अद्याव adyāva | अद्यातं adyātam | अद्यातां adyātām | अद्याम adyāma | अद्यात adyāta | अद्युः adyuh |
| जुहु juhu | जुहु juhu | जुहुयां juhuyām | जुहुयाः juhuyāḥ | जुहुयात् juhuyāt | जुहुयाव juhuyāva | जुहुयातं juhuyātam | जुहुयातां juhuyātām | जुहुयाम juhuyāma | जुहुयात juhuyāta | जुहुयुः juhuyuh |
| रुध rudh | रुध rudh | रुध्यां rundhyām | रुध्याः rundhyāḥ | रुध्यात् rundhyāt | रुध्याव rundhyāva | रुध्यातं rundhyātam | रुध्यातां rundhyātām | रुध्याम rundhyāma | रुध्यात rundhyāta | रुधुः rundhyuh |

ĀTMA NEPADA.
Present.

| ROOT. | VERBAL BASE. | इ i | से se | ते te | अवहे awahe | इये ithe | इते ite | अमहे amahe | अमे dhve | ने nte |
|--------------|------------------|------------------|----------------------|---------------------|----------------------------------|-----------------------|----------------------|----------------------------------|------------------------|----------------------|
| भृ bhū | भव bhava | भवे bhāve | भवसे bhāvase | भवते bhāvate | भवावहे bhāvāvahe | भवये bhāvethe | भवते bhāvete | भवामहे bhāvāmahe | भवअमे bhāvādhe | भवते bhāvante |
| तुद tud | तुदा tuda | तुदे tudé | तुदसे tudāse | तुदते tudāte | तुदावहे tudāvahe | तुदये tudēthe | तुदते tudāte | तुदामहे tudāmahe | तुदअमे tudādhe | तुदते tudānte |
| दिव् dīv | दीव्य dīvya | दीव्ये dīvye | दीव्यसे dīvyase | दीव्यते dīvyate | दीव्यावहे dīvyāvahe | दीव्यये dīvyethe | दीव्यते dīvyete | दीव्यामहे dīvyāmahe | दीव्यअमे dīvyādhe | दीव्यते dīvyante |
| चुर chur | चोरय choraya | चोरये chorāye | चोरयसे chorāyase | चोरयते chorāyate | चोरयावहे chorāyāvahe | चोरये chorāyethe | चोरयते chorāyete | चोरयामहे chorāyāmahe | चोरयअमे chorāyādhe | चोरयते chorāyante |
| | Second Division. | ए e | से se | ते te | वहे vahe | चाये dthe | जाते āte | महे mahe | अमे dhve | जते ate |
| सु su | सुनु sunu | सुन्वे sunvé | सुनुषे sunushé | सुनुते sunuté | सुनुवहे ¹ sunuvāhe | सुन्वाये sunvādthe | सुन्वाते sunvāte | सुनुमहे ² sunumāhe | सुनुअमे sunudhvé | सुन्वाते sunvāte |
| तन् tan | तनु tanu | तन्वे tanvé | तनुषे tanushé | तनुते tanuté | तनुवहे ³ tanuvāhe | तन्वाये tanvādthe | तन्वाते tanvāte | तनुमहे ⁴ tanumāhe | तनुअमे tanudhvé | तन्वाते tanvāte |
| क्री krī | क्रीणी krīṇī | क्रीणे krīṇé | क्रीणीषे krīṇīshé | क्रीणीते krīṇīté | क्रीणीवहे krīṇīvāhe | क्रीणीये krīṇīdthe | क्रीणीते krīṇīte | क्रीणीमहे krīṇīmāhe | क्रीणीअमे krīṇīdhvé | क्रीणीते krīṇīte |
| जह् ad | जह ad | जहे adé | जत्से atsé | जत्ते atté | जह्वहे advāhe | जदाये addthe | जदाते addte | जमहे admāhe | जह्वअमे addhvé | जदाते addte |
| हु hu | जुहु juhu | जुह्वे juhvé | जुहुषे juhushé | जुहुते juhuté | जुहुवहे juhuvāhe | जुहुवाये juhvdthe | जुहुवाते juhuvāte | जुहुमहे juhumahe | जुहुअमे juhudhvé | जुहुवाते juhuvāte |
| रुध् rudh | रुध rudh | रुध्वे rudhvé | रुध्से rudhsé | रुध्वते rudhvāte | रुध्ववहे rudhvāhe | रुध्वये rudhdthe | रुध्वते rudhvāte | रुध्वमहे rundhmahe | रुध्वअमे runddhvé | रुध्वते rundhvāte |

1 Or सुव्वहे sunvāhe.

2 Or सुनुमहे sunumāhe.

3 Or तन्वहे tanvāhe.

4 Or तन्महे tanmāhe.

ÂTMANEPADA.

Imperfect.

| ROOT. | VERBAL BASE. | इ i | या: thāḥ | त ta | अवहि avahi | इयां iihām | इतां itām | अमहि amahi | अं dhvam | न nta |
|---------------------------------------|----------------------|-----------------|-----------------------|-------------------|---------------------------------|-------------------------|------------------------|---------------------------------|-------------------------|-----------------------|
| भू bhū | भव bhava | अभवे ābhave | अभवथा: ābhavathāḥ | अभवत ābhavata | अभवावहि ābhavāvahi | अभवेयां ābhavethām | अभवेतां ābhavetām | अभवामहि ābhavāmahi | अभवञ्च ābhavadhvam | अभवन्त ābhavanta |
| तुद् tud | तुदा tuda | अतुदे ātude | अतुदथा: ātudathāḥ | अतुदत ātudata | अतुदावहि ātudāvahi | अतुदेयां ātudetām | अतुदेतां ātudetām | अतुदामहि ātudāmahi | अतुदञ्च ātudadhvam | अतुदन्त ātudenta |
| दिव् div | दीव्य dīvya | अदीव्ये ādīvye | अदीव्यथा: ādīvyathāḥ | अदीव्यत ādīvyata | अदीव्यावहि ādīvyāvahi | अदीव्येयां ādīvyethām | अदीव्येतां ādīvyetām | अदीव्यामहि ādīvyāmahi | अदीव्यञ्च ādīvyadvam | अदीव्यन्त ādīvyanta |
| चुर chur | चोरय choraya | अचोरये āchoraye | अचोरयथा: āchorayathāḥ | अचोरयत āchorayata | अचोरयावहि āchorayāvahi | अचोरयेयां āchorayethām | अचोरयेतां āchorayetām | अचोरयामहि āchorayāmahi | अचोरयञ्च āchorayadvam | अचोरयन्त āchorayanta |
| | Second Division. | इ i | या: thāḥ | त ta | वहि vahi | आयां āihām | आतां itām | महि mahi | अं dhvam | अन्त ata |
| सु su | सुनु sunu | असुन्वि āsunvi | असुनुया: āsunuthāḥ | असुनुत āsunuta | असुनुवहि ¹ āsunuvahi | असुनुवायां āsunuvāthām | असुनुवातां āsunuvātām | असुनुमहि ² āsunumahi | असुनुञ्च āsunudhvam | असुनुन्त āsunvata |
| तन् tan | तनु tanu | अतन्वि ātanvi | अतनुया: ātanuthāḥ | अतनुत ātanuta | अतनुवहि ³ ātanuvahi | अतनुवायां ātanuvāthām | अतनुवातां ātanuvātām | अतनुमहि ⁴ ātanumahi | अतनुञ्च ātanudhvam | अतनुन्त ātanvata |
| क्रो क्री क्रोष् क्रोषी क्रोष् क्रोषी | क्रोष् क्रोष् क्रोष् | अक्रोषि ākrōṣi | अक्रोषीया: ākrōṣīthāḥ | अक्रोषीत ākrōṣīta | अक्रोषीवहि ākrōṣīvahi | अक्रोषीयायां ākrōṣīthām | अक्रोषीयातां ākrōṣītām | अक्रोषीमहि ākrōṣīmahi | अक्रोषीञ्च ākrōṣīadvam | अक्रोषीन्त ākrōṣīanta |
| अद् ad | अद् ad | आदि dāi | आद्या: ādīthāḥ | आदत ādita | आद्वहि dāvahi | आदायां ādāthām | आदातां ādātām | आद्वमहि dāmahi | आद्वञ्च ādadvam | आदन्त ādata |
| जुहु juhu | जुहु juhu | अजुह्वि ājuhvi | अजुहुया: ājuhuthāḥ | अजुहुत ājuhuta | अजुहुवहि ājuhuvahi | अजुहुयायां ājuhuvāthām | अजुहुयातां ājuhuvātām | अजुहुमहि ājuhumahi | अजुहुञ्च ājuhudhvam | अजुहुन्त ājuhuvata |
| रुन्ध rundh | रुन्ध rundh | अरुन्धि ārundhi | अरुन्धथा: ārundhthāḥ | अरुन्धत ārundhata | अरुन्धवहि ārundhvahi | अरुन्धयायां ārundhāthām | अरुन्धयातां ārundhātām | अरुन्ध्वमहि ārundhmahi | अरुन्ध्वञ्च ārundhdhvam | अरुन्धन्त ārundhata |

1 Or असुनुवहि āsunuvahi.

2 Or असुन्महि āsunumahi.

3 Or अतन्वहि ātanvahi.

4 Or अतन्महि ātanmahi.

ĀTMANEPA DA.
Optative.

| ROOT. | VERBAL BASE. | इय iya | इयाः ithāh | इत ita | इवहि ivahi | इयापां iyāthām | इयातां iyātām | इमहि imahi | इध्वं idhvam | इत् इत् इत् |
|--------------|---------------------|------------------------|---------------------|----------------------|-------------------------|-----------------------------|----------------------------|-------------------------|---------------------------|---------------------|
| भृ bhū | भवेय bhāveya | भवेयः bhāvetthāh | भवेत bhāvēta | भवेत् bhāvēta | भवेवहि bhāvevahi | भवेयापां bhāveyāthām | भवेयातां bhāveyātām | भवेमहि bhāvemahi | भवेध्वं bhāvedhvam | भवेत् bhāvet |
| तुद tud | तुदेय tudēya | तुदेयः tudēthāh | तुदेत tudēta | तुदेत् tudēta | तुदेवहि tudēvahi | तुदेयापां tudēyāthām | तुदेयातां tudēyātām | तुदेमहि tudēmahi | तुदेध्वं tudēdhvam | तुदेत् tudēt |
| दिव् div | दीव्येय dīvyeya | दीव्येयः dīvyethāh | दीव्येत dīvyēta | दीव्येत् dīvyēta | दीव्येवहि dīvyevahi | दीव्येयापां dīveyāthām | दीव्येयातां dīveyātām | दीव्येमहि dīvyemahi | दीव्येध्वं dīvyedhvam | दीव्येत् dīvyēt |
| चुर chur | चोरयेय chorāyeya | चोरयेयः chorāyethāh | चोरयेत chorāyēta | चोरयेत् chorāyēta | चोरयेवहि chorāyevahi | चोरयेयापां chorāyeyāthām | चोरयेयातां chorāyeyātām | चोरयेमहि chorāyemahi | चोरयेध्वं chorāyedhvam | चोरयेत् chorāyēt |
| | | इय iya | इयाः ithāh | इत ita | इवहि ivahi | इयापां iyāthām | इयातां iyātām | इमहि imahi | इध्वं idhvam | इत् इत् इत् |
| सु su | सुन्वीय sunvīyā | सुन्वीयाः sunvīthāh | सुन्वीत sunvītā | सुन्वीत् sunvītā | सुन्वीवहि sunvīvahi | सुन्वीयापां sunvīyāthām | सुन्वीयातां sunvīyātām | सुन्वीमहि sunvīmahi | सुन्वीध्वं sunvīdhvam | सुन्वीत् sunvīet |
| तन् tan | तन्वीय tanvīyā | तन्वीयाः tanvīthāh | तन्वीत tanvītā | तन्वीत् tanvītā | तन्वीवहि tanvīvahi | तन्वीयापां tanvīyāthām | तन्वीयातां tanvīyātām | तन्वीमहि tanvīmahi | तन्वीध्वं tanvīdhvam | तन्वीत् tanvīet |
| क्री krī | क्रीणीय krīṇīyā | क्रीणीयाः krīṇīthāh | क्रीणीत krīṇītā | क्रीणीत् krīṇītā | क्रीणीवहि krīṇīvahi | क्रीणीयापां krīṇīyāthām | क्रीणीयातां krīṇīyātām | क्रीणीमहि krīṇīmahi | क्रीणीध्वं krīṇīdhvam | क्रीणीत् krīṇīet |
| अद् ad | अदीय adīyā | अदीयाः adīthāh | अदीत adītā | अदीत् adītā | अदीवहि adīvahi | अदीयापां adīyāthām | अदीयातां adīyātām | अदीमहि adīmahi | अदीध्वं adīdhvam | अदीत् adīet |
| जुह juhu | जुहीय jūhīyā | जुहीयाः jūhīthāh | जुहीत jūhītā | जुहीत् jūhītā | जुहीवहि jūhīvahi | जुहीयापां jūhīyāthām | जुहीयातां jūhīyātām | जुहीमहि jūhīmahi | जुहीध्वं jūhīdhvam | जुहीत् jūhīet |
| रुध् rudh | रुधीय rudhīyā | रुधीयाः rudhīthāh | रुधीत rudhītā | रुधीत् rudhītā | रुधीवहि rudhīvahi | रुधीयापां rudhīyāthām | रुधीयातां rudhīyātām | रुधीमहि rudhīmahi | रुधीध्वं rudhīdhvam | रुधीत् rudhīet |

ĀTMANEPAḌA.
Imperative.

| ROOT. | VERBAL BASE. | ए e | स सva | तां tām | अवहै avahai | इषां iṣhām | अवहै amahai | अं dhvam | तां nām |
|-----------|--------------------------------|-----------------|---------------------|--------------------|-----------------------|----------------------|-----------------------|-----------------------|--------------------|
| भृ bhū | भव bhava | भवै bhāvai | भवस bhāvasva | भवतां bhāvātām | अवहै bhāvāvahai | अवेषां bhāvēṣhām | अवहै bhāvāmahai | अवध्वं bhāvādhvam | भवतां bhāvātām |
| तृ tū | तुदा tuda | तुदै tudai | तुदस tudāsva | तुदतां tudātām | तुदावहै tudāvahai | तुदेषां tudēṣhām | तुदावहै tudāmahai | तुदध्वं tudādhvam | तुदतां tudātām |
| दिव दिव | दीव divya | दीवै divyai | दीवस divyasva | दीवतां divyātām | दीवावहै divyāvahai | दीवेषां divyēṣhām | दीवावहै divyāmahai | दीवध्वं divyādhvam | दीवतां divyātām |
| चुर चुर | चोरय choraya | चोर्यै chorāyai | चोरयस chorāyasva | चोरयतां chorāyatām | चोरयावहै chorāyāvahai | चोरयेषां chorāyēṣhām | चोरयावहै chorāyāmahai | चोरयध्वं chorāyādhvam | चोरयतां chorāyatām |
| | | रे ai | स सva | तां tām | आवहै āvahai | आषां āṣhām | आवहै āmahai | अं dhvam | जातां atām |
| सु su | सुनु sunu | सुनवै sunāvai | सुनुष्य sunuṣhvā | सुनुतां sunutām | सुनवावहै sunāvāvahai | सुनवाषां sunavāṣhām | सुनवावहै sunāvāmahai | सुनुध्वं sunudhvām | सुनुतां sunutām |
| तन tan | तनु तनो tanu tano | तनवै tanāvai | तनुष्य tanuṣhvā | तनुतां tanutām | तनवावहै tanāvāvahai | तनवाषां tanavāṣhām | तनवावहै tanāvāmahai | तनुध्वं tanudhvām | तनुतां tanutām |
| क्री क्री | क्रीणी क्रीणा क्रीण्य क्रीण्यै | क्रीणै kṛīṇai | क्रीणीष्य kṛīṇiṣhvā | क्रीणीतां kṛīṇītām | क्रीणावहै kṛīṇāvahai | क्रीणाषां kṛīṇāṣhām | क्रीणावहै kṛīṇāmahai | क्रीणीध्वं kṛīṇīdhvam | क्रीणीतां kṛīṇītām |
| अद् अद् | अद् अद् ad ad | अदै ādai | आत्स atsvā | आतां attām | अदावहै ādāvahai | अदाषां addhām | अदावहै ādāmahai | अध्वं addhvām | अदातां addātām |
| हु हु | हुहु जुहो juhu juho | हुवै jūhvai | जुहुष्य juhuṣhvā | जुहुतां juhutām | जुहावहै jūhāvahai | जुहाषां jūhāṣhām | जुहावहै jūhāmahai | जुहुध्वं juhudhvām | जुहुतां juhutām |
| रु रु | रुण्य रुण्यै | रुणवै ruṇāvai | रुण्यस ruṇyasva | रुण्यतां ruṇyatām | रुणावहै ruṇāvahai | रुणाषां ruṇāṣhām | रुणावहै ruṇāmahai | रुणध्वं ruṇādhvam | रुण्यतां ruṇyatām |

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *āya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *ā*: such as ई *ī*, to praise; ए *edh*, to grow; इ *indh*, to light; उ *und*, to wet.
2. Polysyllabic roots, such as चकस् *chakās*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस *ās*, to sit down (Pân. III. 1, 37), कास् *kās*, to cough (Pân. III. 1, 35); also काश् *kās*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pân. III. 1, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayām*), ह्री *hrī* (जिह्यां *jihrayām*), भृ *bhri* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pân. III. 1, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *ūrṇunāva* as its Perfect.

अर्च *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च *ānarchchha*. It is treated, in fact, as if अर्च् *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

| | | |
|----|----------------|-----------------|
| 1. | अ <i>a</i> | ए <i>e</i> |
| 2. | इथ <i>itha</i> | इषे <i>ishe</i> |
| 3. | अ <i>a</i> | ए <i>e</i> |

| DUAL. | |
|----------------------|--|
| 1. इव <i>iva</i> | इवहे <i>ivahe</i> |
| 2. अथुः <i>athuh</i> | आथे <i>âthe</i> |
| 3. अतुः <i>atuh</i> | आते <i>âte</i> |
| PLURAL. | |
| 1. इम <i>ima</i> | इमहे <i>imahe</i> |
| 2. अ <i>a</i> | इध्वे <i>idhve</i> or इदे <i>idhve</i> |
| 3. उः <i>uh</i> | इरे <i>ire</i> |

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिय *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुध् *budh*, बुबोध् *bubódh-a*, बुबोधिय *bubódh-itha*, बुबोध् *bubódh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijīv-a*, जिजीविय *jijīv-itha*, जिजीव *jijīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nindáy-a* or निनय *nináy-a*, निनेय *ninétha* or निनयिय *nináy-itha*, निनाय *nindáy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिय *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अ *tha*, the accent falls on the root; if with इथ् *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिय *vivijitha*. (Pāṇ. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च् *ch*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इष् *itha*, Pân. vi. 4, 120, 121.)

पच् *pach*, पपक्य *papáktha*, but पेचिथ् *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*.

तन् *tan*, तेनिथ् *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uváha*, ऊहिम *úhimá*. वच् *vach*, उवाच *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *trí*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रष् *śrath* (Pân. vi. 4, 122), and राध् *rádth*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛ*, भ्रम् *bhram*, and तस् *tras* (124) may do so optionally; and likewise फण् *phan*, राज् *ráj*, भ्राज् *bhráj*, भ्राज् *bhrás*, भ्राज् *bhlás*, स्यम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pân. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pân. i. 2, 5), such as मन्थ् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrājñátuh*; ममन्थतुः *mamanthátuh*; ससंसे *sasrañsé*.

5. The verbs श्रन्थ् *śranth*, ग्रन्थ् *granth*, दम्भ् *dambh*, and खन्ज् *svañj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सखजे *sasvájé* (loss of nasal and *e*, cf. Pân. i. 2, 6, vârt.). But according to some grammarians the forms शश्रन्थतुः *śasranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pân. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except ये *vye*, हे *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, उ *u*, ऋ *ṛi*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*†. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शश मुनगताविति । Prasáda, p. 13 a. In a later passage the Prasáda (p. 17 b) decides for both, शस् *śas* and शश् *śás*.

† उ *ṛi* forms the perf. आर *ára*, 3rd pers. dual आरतुः *árátuh*. ऋ *ṛi* forms आनर्च्छे *ánarchchha*, 3rd pers. dual आनर्च्छतुः *ánarchchhátuh*. (Pân. vii. 4, 11.)

Roots ending in उ u, अ a, change these vowels always into उव uv.

Most roots ending in चृ rī, change the vowel to अर ar (Pāṇ. VII. 4, 11).
गृ grī, जगरतुः jagarátuh*.

नी nī, निन्यिव niny-ivá, we two have led. श्री śrī, शिश्रियिव śisriy-ivá, we two have gone. कृ kṛi, चक्रयुः chakr-áthuh, you two have done. स्तृ strī, तस्तारयुः tastar-áthuh, you two have spread. यु yu, युयुवयुः yuyuv-áthuh, you two have joined. स्तु stu, तुष्टुवयुः tushṭuv-áthuh, you two have praised. कृ kṛi, चक्रयुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., ईरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे duduḥ-ré.

* In जृ ṣrī, दृ ḍrī, and पृ prī a further shortening may take place; शशरतुः śaśarátuh being shortened to शश्रतुः śaśrátuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इि?
2. When is it *optional* to insert or to omit the इि?
3. When is it *necessary* to insert the इि?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इि. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इि may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इि is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इि authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इि, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इि must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इि in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ ḍ.
2. All monosyllabic roots ending in इि, except सि sri, to attend (21, 31)*; सि sri, to grow (23, 41). (Note—स्मि smi, to laugh, must take इि in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ईḥ, except डीḥ, to fly (22, 72; 26, 26. *anuddṭta*), and शीḥ, to rest (24, 22).
4. All monosyllabic roots ending in उu, except युyu, to mix (24, 23; not 31, 9); रुru, to sound (24, 24); नुnu, to praise (24, 26; 28, 104?); क्षुkshu, to sound (24, 27); क्षु kshnu, to sharpen (24, 28). सुsnu, to flow (24, 29), takes इि in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इि in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritæ*, 1841.

5. All monosyllabic roots ending in चृ ri, except वृ ri, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य sya, all verbs in चृ ri take इ i (Pân. VII. 2, 70).

सृ sri, to sound, may take इ i (Pân. VII. 2, 44). भृ bhri, to carry, may take इ i in the Desider. (Pân. VII. 2, 49). दृ dri, to regard, धृ dhri, to hold, and चृ ri, to go, take इ i in the Desider. (Pân. VII. 2, 74, 75).

In the Benedictive and First Aorist Âtmanepada verbs ending in चृ ri and beginning with a conjunct consonant may take इ i (Pân. VII. 2, 43).

6. All monosyllabic roots ending in ऐ e, ऐ ai, ओ o.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ u and औ au, must not take इ i.

7. Of roots ending in क् k, शक् śak, to be able (26, 78; 27, 15).

8. Of roots ending in च् ch, पच् pach, to cook (23, 27); वच् vach, to speak (24, 55); मुच् much, to loose (28, 136); सिच् sich, to sprinkle (28, 140); रिच् rich, to leave (29, 4); विच् vich, to separate (29, 5).

9. Of roots ending in छ् chh, प्रच्छ् prachh, to ask (28, 120). It must take इ i in the Desider. (Pân. VII. 2, 75).

10. Of roots ending in ज् j, संज् svañj, to embrace (23, 7); त्यज् tyaj, to leave (23, 17); संज् sañj, to adhere (23, 18); भज् bhaj, to worship (23, 29); रज् rañj, to colour (23, 30; 26, 58); यज् yaj, to sacrifice (23, 33); निज् nij, to clean (25, 11); विज् vij, to separate (25, 12; not 28, 9, or 29, 23); [Kâś. मृज् mrij]; युज् yuj, to meditate (26, 68), to join (29, 7); सृज् srij, to let off (26, 69; 28, 121); धृज् bhrāj, to bake (28, 4, except Desider.); मज् majj, to dip (28, 122); रुज् ruj, to break (28, 123); भुज् bhuj, to bend (28, 124), to protect (29, 17); भञ्ज् bhañj, to break (29, 16).

11. Of roots ending in ह् d, हद् had, to evacuate (23, 8); स्कद् skand, to step (23, 10); अद् ad, to eat (24, 1); पद् pad, to go (26, 60); सिद् khid, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् vid, to be (26, 62); सिद् svid, to sweat (26, 79); तुद् tud, to strike (28, 1); नुद् nud, to push (28, 2; 28, 132); सद् sad, to droop (28, 133); शद् šad, to perish (28, 134); विद् vid, to find (28, 138; 29, 13; not 24, 56); भिद् bhid, to cut (29, 2); छिद् chhid, to divide (29, 3); क्षुद् kshud, to pound (29, 6).

12. Of roots ending in ध् dh, बुध् budh, to know (26, 63); युध् yudh, to fight (26, 64); रुध् rudh, with अनु anu, to love (26, 65), to keep off (29, 1); राध् rād, to grow (26, 71; 27, 16); व्यध् vyadh, to strike (26, 72); क्रुध् krudh, to be angry (26, 80); क्षुध् kshudh, to be hungry (26, 81), except Part. क्षुधित kshudhita and Ger. क्षुधित्वा kshudhitvā (Pân. VII. 2, 52); शुध् śudh, to clean (26, 82); सिध् sidh, to succeed (26, 83); साध् sād, to achieve (27, 16); बध् bandh, to bind (31, 37).

13. Of roots ending in न् n, हन् han, to kill (24, 2), except the Fut. and Cond. (Pân. VII. 2, 70); likewise its substitute बध् badh; मन् man, to think (26, 67).

14. Of roots ending in प् p, तिप् tip, to pour (10, 1?); सृप् srip, to go (23, 14); तप् tap, to heat (23, 16; 26, 50); शप् śap, to swear (23, 31; 26, 59); वप् vap, to sow (23, 34); स्वप् swap, to sleep (24, 60); आप् āp, to reach (27, 14); क्षिप् kship, to throw (28, 5); लुप् lup, to cut (28, 137); लिप् lip, to anoint (28, 139); क्षुप् chhup, to touch (28, 125). (Note—तृप् trip and दृप् drip, which are generally included, may take इ i, according to Pân. VII. 2, 45.)

15. Of roots ending in भ् bh, रब् rabh, to desire (23, 5); लब् labh, to take (23, 6); यब् yabh, coire (23, 11).

16. Of roots ending in **म्**, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pân. VII. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before **स्** s of Fut., Cond., and Desider. Par. (Pân. VII. 2, 58). Also **क्रम्** *kram*, to step (13, 31), in Âtm. (Pân. VII. 2, 36).
17. Of roots ending in **ञ्** *ś*, **क्रुञ्** *krus*, to shout (20, 26); **दृञ्** *driś*, to see (23, 19); **दंञ्** *damś*, to bite (23, 20); **लिञ्** *liś*, to be small (26, 70; 28, 127); **दिञ्** *diś*, to show (28, 3); **रुञ्** *rus*, to hurt (28, 126); **रिञ्** *riś*, to hurt (28, 126); **स्पृञ्** *sprīś*, to touch (28, 128); **विञ्** *viś*, to enter (28, 130); **मृञ्** *mriś*, to rub (28, 131).
18. Of roots ending in **ष्** *ś*, **कृष्** *krīś*, to draw (23, 21; 28, 6); **त्विष्** *tvīś*, to shine (23, 32); **द्विष्** *dvīś*, to hate (24, 3); **विष्** *viś*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुष्** *puś*, to nourish (26, 73; not 17, 50); **शुष्** *śuś*, to dry (26, 74); **तुष्** *tuś*, to please (26, 75); **दुष्** *duś*, to spoil (26, 76); **स्निष्** *snīś*, to embrace (26, 77); **शिष्** *śīś*, to distinguish (29, 14); **पिष्** *piś*, to pound (29, 15).
19. Of roots ending in **स्** *s*, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitah* and Ger. **उषित्वा** *ushitvā* (Pân. VII. 2, 52); **यस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह्** *h*, **रुह्** *ruh*, to grow (20, 29); **दह्** *dah*, to burn (23, 22); **मिह्** *mih*, to sprinkle (23, 23); **वह्** *vah*, to carry (23, 35); **दुह्** *duh*, to milk (24, 4; not 17, 87); **दिह्** *dih*, to smear (24, 5); **लिह्** *lih*, to lick (24, 6); **नह्** *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **त** *ta* (Pân. VII. 2, 15; 44), the verb **क्लृप्** *klīp* must not take इ i, if used in the Parasmaipada. (Pân. VII. 2, 60.)

क्लृप् *klīp*, to shape, Fut. **कल्प्ता** *kalptā*, Fut. **कल्पस्यति** *kalpsyati*, Cond. **अकल्पस्यत्** *akalpsyat*; Desid. **चिकृप्सति** *chikīpsati*; Part. **क्लृप्तः** *klīptah*.

- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **त** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pân. VII. 2, 59.)

वृत् *vrī*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛitsati*; Part. **वृत्तः** *vrīttah*. (Pân. VII. 2, 15; 56.)

वृध् *vrīdh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛitsati*; Part. **वृद्धः** *vrīddhah*.

स्यद् *syand*, to drop, Fut. **स्यन्त्यति** *syantsyati*, Cond. **अस्यन्त्यत्** *asyantsyat*; Desid. **सिस्यन्त्यति** *sīsyantsati*; Part. **स्यन्नः** *syannah*.

शृष् *śrīdh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śīśṛitsati*; Part. **शृद्धः** *śrīddhah*.

- C. In the desiderative bases, and in the participle in **त** *ta*, monosyllabic roots ending in **उ** *u*, **ऊ** *ū*, **रि** *ri*, **रि** *ri*, and **ग्रह्** *grah*, to take, and **गुह्** *guh*, to hide, do not take इ i. (Pân. VII. 2, 12.)

भू *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtah*.

ग्रह् *grah*, **जिघृक्षति** *jighṛikshati*; Part. **गृहीतः** *grīhitah* (long ī by special rule, cf. Pân. VII. 2, 37).

गुह् *guh*, **जुघुक्षति** *jughukshati*; Part. **गूढः** *gūḍah* (cf. Pân. VII. 2, 44).

(Verbs ending in **रि** *ri* and **वृ** *vrī* are liable to exceptions. See § 337. Pân. VII. 2, 38-41.)

- D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in **त** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, अ a, अरि, अरि, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvā. (Pāṇ. VII. 2, 11.)

लू lū, to cut, लूनः lū-naḥ, लूनवान् lū-navān, लूत्वा lū-tvā. (Except पू pū, § 335, II. 6.)

वृ vṛ, to cover, वृतः vṛi-taḥ, वृतवान् vṛi-tavān, वृत्वा vṛi-tvā.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future गहिता gāh-i-tā or गाढा gāḍhā; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tā or गोप्ता gop-tā; hence its participle गुप्तः gup-taḥ only.

2. Roots which by native grammarians are marked with technical आ a or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) *

खिद् svid, to sweat (marked as निष्विदा nishvidā); खिन्नः svinnāḥ.

लज् laj, to be ashamed (marked as ओलजी olajī); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

अि sri, to go; अितः sritāḥ, अित्वा sritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

अि svi, to swell; अूनः sūnāḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् kshubh, to shake; क्षुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

खन् svan, to sound; खांतः svāntāḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntāḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ mlechch, to speak indistinctly; म्लिशः mlišṭāḥ, if it means indistinct.

विरम् virebh, to sound; विरिम्भः viribdhaḥ, if it refers to a note.

फण् phañ, to prepare; फांटः phāṇṭāḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vāḍhaḥ, if it means excessive.

धृष् dhrish, to be confident; धृष्टः dhrishṭāḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastāḥ, if it means arrogant.

द्रूह् drīh, to grow; द्रूढः drīḍhaḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् parivṛih, to grow; परिवृढः parivṛīḍhaḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कश् cash, to try; कष्टः kashṭāḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः ghushṭāḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् ard, with the prepos. सं sam, नि ni, वि vi, अर्थः arṇṇaḥ; समर्थः samarṇṇaḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्द् ard, with the prepos. अभि abhi; अभ्यर्थः abhyarṇṇaḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् vṛit (as causative), वृत्तः vṛittāḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ a, may, in certain senses, form its participle as मेदितः meditaḥ or मिन्नः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ a.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pān. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिष *sañchaskariva*; 2nd pers. sing. संचस्करिष *sañchaskaritha*.
2. गृ *gṛi*, to go, ससृव *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृम् *vṛiñ* and वृक् *vṛiñ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushtu-va*. तुष्टोष *tushto-tha*.
6. दृ *dru*, to run, दुद्रुव *dudru-va*. दुद्रोष *dudro-tha*.
7. सृ *sru*, to flow, सुसृव *susru-va*. सुस्रोष *susro-tha*.
8. शृ *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्थे *vavar-tha*, however, being restricted to the Veda, ववरिष *vavaritha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pān. VII. 2, 61. See § 332, where these roots are given.
या *yā*, to go; Fut. याता *yātā*; ययाय *yayā-tha*.
चि *chi*, to gather; Fut. चेता *chetā*; चिचेय *chiche-tha*.
3. In roots ending in consonants and having an अ *ā* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pān. VII. 2, 62. See § 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktā*; पपकथ *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्ही *karshṭā*; चकर्विष *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pān. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechitha*, besides पपकथ *papaktha*; इयजिष *iyajitha*, besides इयष्ट *iyashṭha*; also ययिष *yayitha*, चिचयिष *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृम् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *āvarane*, Chur. वृक् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिष *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pāṇini being restricted by the commentator to वृम् *vṛiñ* and वृक् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृश् *drish*, the omission is optional.
सृज् *srij*, सस्रश् *sasrashtha*, or ससृजिथ *sasrijitha*.
2. The verbs अस्ति *atti*, अस्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
चुरि, आरिथ *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त ta stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त ta, सन् *san*, स्य *sya*, ता *tā*, सिच् *sich*, लिङ् *liṅ* :
In the verbs enumerated § 332.
2. Before त ta, सन् *san*, स्य *sya*, ता *tā* :
In क्लिप् *klip*, if Parasmaipada. § 333, A.
3. Before त ta, सन् *san*, स्य *sya* :
In वृत् *vr̥it*, वृध् *vr̥idh*, स्पन्द *syand*, शृध् *śr̥idh*, if Parasmaipada. § 333, B.
4. Before त ta, सन् *san* :
In monosyllabic verbs ending in उ, ऊर्, च्, च्चुरि, ग्रह *grah*, and गुह *guh*. § 333, C.
5. Before त ta :
a. All verbs which by native grammarians are marked with आर्, ईर्, or ऊर् *.
b. The verb अस्ति *sri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before एथा *ētha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with ए as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊर् shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i.e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वरि *svri*; Per. Fut. स्वरिता *svar-i-tā*, or स्वरी *svartā*, &c. (Pāṇ. VII. 2, 44.)
(Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *sotā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊ *ū* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ् *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)
अञ्जिषुः *añjishuh*.

3. In the eight verbs beginning with रध् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) रध् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नष्टा *naṁśtā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *traptā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) झुह् *snuh*, to vomit, झोहिता *snoh-i-tā*, or झोग्धा *snogdhā*, or झोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष् *kush* (Chur class), preceded by निर *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् *t* :

In the verbs इष् *ish* (Tud only), सह *sah*, लुभ् *lubbh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭah* only, but either इष्टा *ishṭvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist :

In the verbs कृत् *kṛit*, to cut; चृत् *chrit*, to kill; छूद् *chhrid*, to play; तृद् *trid*, to strike; नृत् *nrit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च्चृ *ṛi*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in अश् *ridh*, भस् *bhrasj*, दम् *dambh*, श्री *śri*, स्वरि *svri*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhri* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च्चृ *ṛi* (Pāṇ. VII. 2, 42). The च्चृ *ṛi* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च्चृ *ṛi* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शान्त्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त ta :

In the verb क्लिप् *klīś*. (Pāṇ. VII. 2, 50.)

क्लिप्त्वा *klīśitvā* or क्लिष्ट्वा *klīṣṭvā*, क्लिप्तिः *klīśitaḥ* or क्लिष्टः *klīṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्रा *pavitvā* or पूत्रा *pūtvā*, पवित्रः *pavitaḥ* or पूत्रः *pūtaḥ*. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त ta or न na; (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दातः *dāntaḥ* or दमिन्तः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शान्तः *śāntaḥ* or शमिन्तः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spāś*, to touch, स्पर्शः *spāśṭaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुष् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आन्तः *āntaḥ* or अमिन्तः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुष् *saṅ-ghush*, to shout, संघुष्टः *saṅghushṭaḥ* or संघुषितः *saṅghushitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वातः *āsvāntaḥ* or आस्वनिन्तः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrīś*, to rejoice, हृष्टः *hrīṣṭaḥ* or हृषितः *hrīṣitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचिन्तः *apachitaḥ* or अपचयितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिष्वान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जहिष्वान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिष्वान् *vividivān* or विविद्धान् *vividhān*.

विज् *viś*, to enter, विविशिष्वान् *viviśivān* or विविश्वान् *viviśvān*.

दृज् *drīś*, to see, ददृशिष्वान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ ā (Pāṇ. VII. 2, 67). पा *pā*, पपिष्वान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, आशिष्वान् *āśivān*.

In the verb यश् *yāś*, to eat, जक्षिष्वान् *jakshivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before *स्य* *syā* of the future and conditional :

In all verbs ending in *चृ ri*, and in *हन् han* (Pāṇ. VII. 2, 70). In *गम् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (*सिञ् sich*):

In the verbs *स्तु stu*, *सु su*, *धृ dhū* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from *स्तु stu*, to praise, First Aorist (First Form), *अस्ताविषं astāvisham*; but in the Âtmanepada, *अस्तोषि astoshi*.

4. Before the terminations of the desiderative (*सन् san*):

In the verbs *कृ kṛi*, *गृ gṛi*, *दृ dṛi*, *धृ dhṛi*, and *प्रच्छ prachh* (Pāṇ. VII. 2, 75); and in *गम् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs *स्मि smi*, *पू पू*, *चृ ri*, *अञ् añj*, and *अञ् अ*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial *त्वा tvā* and the participial termination *ता ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs *वस vas*, to dwell; *क्षुध kshudh*, to hunger; *अञ्च añch*, to worship; *लुभ lubh*, to confound (Dhātupāṭha 28, 22).

6. Before *त्वा tvā* only :

In *जृ jṛi*, to grow old; *वृश् vrasch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before *था tha*, 2nd pers. sing. reduplicated perfect :

In *अद ad*, to eat; *चृ ri*, to go; *ये vye*, to cover. *आदिथ āditha*, against § 335, 3; *आरिथ āritha*, § 335, 3, note; *विव्ययिथ vivyayitha*.

§ 339. The vowel इ i thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई i.

§ 340. Long ई i may be substituted for the short when subjoined to a verb ending in *चृ ri*, also to *वृ vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ tṛi; Per. Fut. *तरीता taritā* or *तरिता taritā*, &c.; but Perf. 2nd pers. sing. *तेरिथ teritha*; I. Aor. Par. 3rd pers. plur. *अतारिषुः atārishuḥ*; Bened. 3rd pers. sing. *तरिषीष्ट tarishīshṭa* *.

वृ vri; Per. Fut. *वरीता varitā* or *वरिता varitā*; but Perf. *ववरिथ vavaritha*; Aor. Par. *अवारिषुः avārishuḥ*; Bened. *वरिषीष्ट varishīshṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई i; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ tṛi; Des. *तितरिषति titarishati*; *तितरीषति titartshati*; *तितीषति tittrshati*; Aor. Âtm. *अतरिष्ट atarishṭa*, *अतरीष्ट atartshṭa*, and *अतीष्ट attrshṭa*; Bened. *तरिषीष्ट tarishīshṭa*, *तीषीष्ट ttrshīshṭa*.

वृ vri; Des. *विवरिषते vivarishate*; *विवरीषते vivartshate*; *वुवृषते vuvārshate*; Aor. Âtm. *अवरिष्ट avarishṭa*, *अवरीष्ट avarishṭa*, and *अवृष्ट avṛita*; Bened. *वरिषीष्ट varishīshṭa*, *वृषीष्ट vrishīshṭa*.

The verb *ग्रह grah*, too, takes the long ई i, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह grah; Per. Fut. *ग्रहीता grahitā*; Inf. *ग्रहीतुं grahitum*; but Perf. *जगृह्णि जगृहिमा*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, *वरीषीष्ट varishīshṭa*, *स्तरीषीष्ट starishīshṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आँ** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kṛi*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

उद् *und*, to wet, **उदांचकार**, **बभूव**, **आस**, *undāmchakāra, babhūva, āsa*.

चकास् *chakās*, to shine, **चकासांचकार**, **बभूव**, **आस**, *chakāsāmchakāra, babhūva, āsa*.

बोधय *bodhaya*, to make known, **बोधायांचकार**, **बभूव**, **आस**, *bodhayāmchakāra, babhūva, āsa*.

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kṛi* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **एधते** *edhate*, he grows,

एधाचक्रे *edh-dmchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आँ** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

बोभू *bobhū*, frequentative base of **भू** *bhū*, **बोभवांचकार** *bobhavādmchakāra*.

But **बुबोधिस्** *bubodhish*, desiderative base of **बुध्** *budh*, **बुबोधिवांचकार** &c. *bubodhishādmchakāra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

धा *dhā*, to place.

| PARASMAIPADA. | | | ĀTMANEPADA. | | |
|--|----------------------------------|-------------------------------|---------------------------------|-----------------------------------|------------------------------------|
| SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| 1. दधौ <i>dadhaū</i> | दधिव <i>dadhivā</i> | दधिम <i>dadhimā</i> | दधे <i>dadhé</i> | दधिवहे <i>dadhivāhe</i> | दधिमहे <i>dadhimāhe</i> |
| 2. { दधाय <i>dadhātha</i> or दधिथ <i>dadhitha</i> * | दधयुः <i>dadhāthuh</i> | दध <i>dadhá</i> | दधिषे <i>dadhishé</i> | दधाये <i>dadhāthe</i> | दधिष्वे <i>dadhidhvé</i> |
| 3. दधौ <i>dadhaū</i> | दधतुः <i>dadhātuh</i> | दधुः <i>dadhūh</i> | दधे <i>dadhé</i> | दधाते <i>dadhāte</i> | दधिरे <i>dadhiré</i> |

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by one consonant, and requiring intermediate **इ** *i*.

नी *nī*, to lead.

| | | | | | |
|---|-------------------------------------|----------------------------------|------------------------------------|--------------------------------------|---|
| 1. { निनाय <i>nindya</i> or निनय <i>nindya</i> | निन्यिव <i>ninyivā</i> | निन्यिम <i>ninyimā</i> | निन्ये <i>ninyé</i> | निन्यिवहे <i>ninyivāhe</i> | निन्यिमहे <i>ninyimāhe</i> |
| 2. { निनेथ <i>ninétha</i> or निनयिथ <i>ninayitha</i> * | निन्ययुः <i>ninyāthuh</i> | निन्य <i>ninyā</i> | निन्यिषे <i>ninyishé</i> | निन्याये <i>ninyāthe</i> | निन्यिष्वे or इ (§ 105) <i>ninyidhvé</i> or <i>-dhvé</i> |
| 3. निनाय <i>nindya</i> | निन्यतुः <i>ninyātuh</i> | निन्युः <i>ninyūh</i> | निन्ये <i>ninyé</i> | निन्याते <i>ninyāte</i> | निन्यिरे <i>ninyiré</i> |

* § 335, 2, and § 335, 3.

3. Verbal bases in **धृ** *ri*, preceded by *one* consonant, and requiring intermediate इ *i*.

धृ *dhri*, to hold.

| | | | | | | |
|------|--|----------------------------|-------------------------|---------------------------|-----------------------------|---|
| 1. { | दधार <i>dadhāra</i> or दधर <i>dadhāra</i> | दधिव <i>dadhriṇá</i> | दधिम <i>dadhriṇá</i> | दधे <i>dadhré</i> | दधिवहे <i>dadhriṇáhe</i> | दधिमहे <i>dadhriṇáhe</i> |
| 2. | दधर्थे <i>dadhārtha</i> * | दधयुः <i>dadhráthuḥ</i> | दध <i>dadhrá</i> | दधिवे <i>dadhrishé</i> | दधाये <i>dadhráthe</i> | दधिवे or ०द्वे <i>dadhridhvé</i> or <i>-dhwé</i> |
| 3. | दधार <i>dadhāra</i> | दधतुः <i>dadhrátuḥ</i> | दधुः <i>dadhrúḥ</i> | दधे <i>dadhré</i> | दधते <i>dadhráte</i> | दधिरे <i>dadhriré</i> |

4. Verbal bases in **कृ** *ri*, preceded by *one* consonant, not admitting intermediate इ *i*.

कृ *kri*, to do.

| | | | | | | |
|------|--|------------------------------|--------------------------|---------------------------|-----------------------------|----------------------------|
| 1. { | चकार <i>chakāra</i> or चकर <i>chakāra</i> | चकव <i>chakriṇá</i> | चकम <i>chakriṇá</i> | चक्रे <i>chakré</i> | चकवहे <i>chakriṇáhe</i> | चकमहे <i>chakriṇáhe</i> |
| 2. | चकर्थे <i>chakārtha</i> | चक्रयुः <i>chakráthuḥ</i> | चक्र <i>chakrá</i> | चक्रे <i>chakrishé</i> | चक्राये <i>chakráthe</i> | चक्रे <i>chakridhvé</i> |
| 3. | चकार <i>chakāra</i> | चक्रतुः <i>chakráthuḥ</i> | चक्रुः <i>chakrúḥ</i> | चक्रे <i>chakré</i> | चक्रते <i>chakráte</i> | चक्रिरे <i>chakriré</i> |

5. Verbal bases in **क्रि** *i* or **ई** *i*, preceded by *two* consonants, and requiring intermediate इ *i*.

क्रि *kri*, to buy.

| | | | | | | |
|------|--|-----------------------------------|-------------------------------|--------------------------------|----------------------------------|---|
| 1. { | चिक्राय <i>chikráya</i> or चिक्रय <i>chikráya</i> | चिक्रिय <i>chikriyá</i> | चिक्रिम <i>chikriyá</i> | चिक्रिये <i>chikriyé</i> | चिक्रियवहे <i>chikriyáhe</i> | चिक्रियमहे <i>chikriyáhe</i> |
| 2. { | चिक्रेथे <i>chikrétha</i> or चिक्रियथे <i>chikrayitha</i> | चिक्रिययुः <i>chikriyáthuḥ</i> | चिक्रिय <i>chikriyá</i> | चिक्रिये <i>chikriyishé</i> | चिक्रियाये <i>chikriyáthe</i> | चिक्रियवे or ०द्वे <i>chikriyidhvé</i> or <i>-dhwé</i> |
| 3. | चिक्राय <i>chikráya</i> | चिक्रियतुः <i>chikriyáthuḥ</i> | चिक्रियुः <i>chikriyúḥ</i> | चिक्रिये <i>chikriyé</i> | चिक्रियाते <i>chikriyáte</i> | चिक्रियिरे <i>chikriyiré</i> |

6. Verbal bases in **यु** *u* or **यु** *u*, preceded by *one* or *two* consonants, and requiring intermediate इ *i*.

यु *yu*, to join.

| | | | | | | |
|------|--|-------------------------------|----------------------------|------------------------------|--------------------------------|--|
| 1. { | युयाव <i>yuyāva</i> or युयव <i>yuyāva</i> | युयुविव <i>yuyuvivá</i> | युयुविम <i>yuyuvimá</i> | युयुवे <i>yuyuvé</i> | युयुविवहे <i>yuyuviváhe</i> | युयुविमहे <i>yuyuvimáhe</i> |
| 2. | युयुविथे <i>yuyavitha</i> † | युयुवयुः <i>yuyuváthuḥ</i> | युयुव <i>yuyuvá</i> | युयुविवे <i>yuyuvishé</i> | युयुवाये <i>yuyuváthe</i> | युयुविवे or ०द्वे <i>yuyuvidhvé</i> or <i>-dhwé</i> |
| 3. | युयाव <i>yuyāva</i> | युयुवतुः <i>yuyuváthuḥ</i> | युयुवुः <i>yuyuvúḥ</i> | युयुवे <i>yuyuvé</i> | युयुवाते <i>yuyuváte</i> | युयुविरे <i>yuyuviré</i> |

7. Verbal bases in **स्तु** *u*, preceded by *one* or *two* consonants, and not admitting the intermediate इ *i*.

स्तु *stu*, to praise.

| | | | | | | |
|------|--|----------------------------------|------------------------------|-------------------------------|---------------------------------|--------------------------------|
| 1. { | तुष्टाव <i>tushṭāva</i> or तुष्टव <i>tushṭāva</i> | तुष्टव <i>tushṭuvá</i> | तुष्टम <i>tushṭumá</i> | तुष्टवे <i>tushṭuvé</i> | तुष्टवहे <i>tushṭuváhe</i> | तुष्टमहे <i>tushṭumáhe</i> |
| 2. | तुष्टोथे <i>tushṭótha</i> ‡ | तुष्टवयुः <i>tushṭuváthuḥ</i> | तुष्टव <i>tushṭuvá</i> | तुष्टवे <i>tushṭuvishé</i> | तुष्टवाये <i>tushṭuváthe</i> | तुष्टवे <i>tushṭudhvé</i> |
| 3. | तुष्टाव <i>tushṭāva</i> | तुष्टवतुः <i>tushṭuváthuḥ</i> | तुष्टवुः <i>tushṭuvúḥ</i> | तुष्टवे <i>tushṭuvé</i> | तुष्टवाते <i>tushṭuváte</i> | तुष्टविरे <i>tushṭuviré</i> |

* § 335, 2, and § 335, 3.

† If **यु यु** is taken from *Dhātupāṭha* 31, 9, it may form **युयोथ** *yuyótha*. (See § 335, 2, and Westergaard, *Radices*, p. 46, note.)

‡ *Bharadvāja* might allow **तुष्टविथ** *tushṭavitha* even against *Pāṇ.* VII. 2, 13.

8. Verbal bases in **स्त्रि** *stri*, preceded by *two* consonants, and requiring intermediate इ *i*.

स्तृ *stṛi*, to spread.

| | | | | | |
|---|---------------------------------|------------------------------|--------------------------------|----------------------------------|---|
| 1. { तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i> | तस्त्रिव <i>tastarivá</i> | तस्त्रिम <i>tastarimá</i> | तस्तरे <i>tastaré</i> | तस्त्रिवहे <i>tastariváhe</i> | तस्त्रिमहे <i>tastarimáhe</i> |
| 2. तस्तर्थे <i>tastārtha</i> | तस्त्रयुः <i>tastaráthuh</i> | तस्तर <i>tastará</i> | तस्त्रिये <i>tastarishé</i> | तस्त्राये <i>tastaráthe</i> | तस्त्रिभ्ये or ०द्भ्ये <i>tastaridhvé</i> or <i>-d̥hvé</i> |
| 3. तस्तार <i>tastāra</i> | तस्त्रतुः <i>tastarátuḥ</i> | तस्त्रुः <i>tastarúḥ</i> | तस्तरे <i>tastaré</i> | तस्त्राते <i>tastaráte</i> | तस्त्रिरे <i>tastariré</i> |

9. Verbal bases in **क्षृ** *kṣṛi*, requiring intermediate इ *i*.

क्षृ *kṣṛi*, to scatter.

| | | | | | |
|---|-------------------------------|----------------------------|------------------------------|--------------------------------|---|
| 1. { चकार <i>chakāra</i> or चकर <i>chakāra</i> | चक्रिव <i>chakarivá</i> | चक्रिम <i>chakarimá</i> | चक्रे <i>chakaré</i> | चक्रिवहे <i>chakariváhe</i> | चक्रिमहे <i>chakarimáhe</i> |
| 2. चक्रिय <i>chakarītha</i> | चक्रयुः <i>chakarāthuh</i> | चकर <i>chakará</i> | चक्रिये <i>chakarishé</i> | चक्राये <i>chakarāthe</i> | चक्रिभ्ये or ०द्भ्ये <i>chakaridhvé</i> or <i>-d̥hvé</i> |
| 3. चकार <i>chakāra</i> | चक्रतुः <i>chakarātuḥ</i> | चकरुः <i>chakarúḥ</i> | चक्रे <i>chakaré</i> | चक्राते <i>chakarāte</i> | चक्रिरे <i>chakariré</i> |

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

| | | | | | |
|-----------------------------|--------------------------------|----------------------------|------------------------------|--------------------------------|---------------------------------|
| 1. तुतोद् <i>tutóda</i> | तुतुदिव <i>tutudivá</i> | तुतुदिम <i>tutudimá</i> | तुतुदे <i>tutudé</i> | तुतुदिवहे <i>tutudiváhe</i> | तुतुदिमहे <i>tutudimáhe</i> |
| 2. तुतोदिय <i>tutodītha</i> | तुतुदयुः <i>tutuddāthuh</i> | तुतुद् <i>tutuddá</i> | तुतुदिये <i>tutudishé</i> | तुतुदाये <i>tutuddāthe</i> | तुतुदिभ्ये <i>tutudidhvé</i> |
| 3. तुतोद् <i>tutóda</i> | तुतुदतुः <i>tutuddātuḥ</i> | तुतुदुः <i>tutudúḥ</i> | तुतुदे <i>tutude</i> | तुतुदाते <i>tutuddāte</i> | तुतुदिरे <i>tutudiré</i> |

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

| | | | | | |
|---|---------------------------|------------------------|--------------------------|----------------------------|-----------------------------|
| 1. { ततान <i>tatāna</i> or ततन <i>tatāna</i> | तेनिव <i>tenivá</i> | तेनिम <i>tenimá</i> | तेने <i>tené</i> | तेनिवहे <i>teniváhe</i> | तेनिमहे <i>tenimáhe</i> |
| 2. तेनिय <i>tenītha</i> | तेनयुः <i>tenāthuh</i> | तेन <i>tená</i> | तेनिये <i>tenishé</i> | तेनाये <i>tenāthe</i> | तेनिभ्ये <i>tenidhvé</i> |
| 3. ततान <i>tatāna</i> | तेनतुः <i>tenātuḥ</i> | तेनुः <i>tenúḥ</i> | तेने <i>tené</i> | तेनाते <i>tenāte</i> | तेनिरे <i>teniré</i> |

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.

यज् *yaj*, to sacrifice.

| | | | | | |
|--|-------------------------|----------------------|------------------------|--------------------------|---------------------------|
| 1. { इयाज <i>iyāja</i> or इयज <i>iyāja</i> | इजिव <i>ijivá</i> | इजिम <i>ijimá</i> | इजे <i>ijé</i> | इजिवहे <i>ijiváhe</i> | इजिमहे <i>ijimáhe</i> |
| 2. { इयश्च <i>iyāshtha</i> or इयजिय <i>iyajītha</i> | इजयुः <i>ijāthuh</i> | इज <i>ijá</i> | इजिये <i>ijishé</i> | इजाये <i>ijāthe</i> | इजिभ्ये <i>ijidhvé</i> |
| 3. इयाज <i>iyāja</i> | इजतुः <i>ijātuḥ</i> | इजुः <i>ijúḥ</i> | इजे <i>ijé</i> | इजाते <i>ijāte</i> | इजिरे <i>ijiré</i> |

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

| | | | | | | |
|----|---|-----------------------------|---------------------------|-----------------------------|-------------------------------|--------------------------------|
| 1. | { जघान <i>jaghána</i> or जघन <i>jaghána</i> | जघ्निव <i>jaghniṓd</i> | जघ्निम <i>jaghnimá</i> | जघ्ने <i>jaghné</i> | जघ्निवहे <i>jaghniṓdhe</i> | जघ्निमहे <i>jaghnimáhe</i> |
| 2. | { जघंथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i> | जघ्नुः <i>jaghnáthuḥ</i> | जघ्न <i>jaghná</i> | जघ्निषे <i>jaghnishé</i> | जघ्नाथे <i>jaghnáthe</i> | जघ्निष्वे <i>jaghnidhvé</i> |
| 3. | जघान <i>jaghána</i> | जघ्नुः <i>jaghnátuḥ</i> | जघ्नुः <i>jaghnúḥ</i> | जघ्ने <i>jaghné</i> | जघ्नाते <i>jaghnáte</i> | जघ्निरे <i>jaghniré</i> |

14. Verbal base भू *bhú* (irregular).

| | | | | | | |
|----|--------------------------|-------------------------------|----------------------------|------------------------------|--------------------------------|---|
| 1. | बभूव <i>babhúva</i> | बभूविष <i>babhúviṓd</i> | बभूविम <i>babhúvimá</i> | बभूवे <i>babhúvé</i> | बभूविषहे <i>babhúviṓdhe</i> | बभूविमहे <i>babhúvimáhe</i> |
| 2. | बभूविथ <i>babhúvitha</i> | बभूवयुः <i>babhúváthuḥ</i> | बभूव <i>babhúvá</i> | बभूविषे <i>babhúvishé</i> | बभूवाथे <i>babhúváthe</i> | बभूविष्वे or ०द्वे <i>babhúvidhvé or -dhvé</i> |
| 3. | बभूव <i>babhúva</i> | बभूवतुः <i>babhúvátuḥ</i> | बभूवुः <i>babhúvúḥ</i> | बभूवे <i>babhúvé</i> | बभूवाते <i>babhúváte</i> | बभूविरे <i>babhúviré</i> |

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च् *ṛi* to इ *ir*, or, before consonants, to ई *īr*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or च्च ri, and not taking interm.
इ i. Pân. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., च्च ri, or
आ d. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in ण ता (unless it takes
intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in च्च ri, &c. § 364.)

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.) | First Aor. I. II. |
|------------------------|----------------------------------|---|--|----------------------------------|--|--|
| भू <i>bhū</i> | भो <i>bho</i> | भविष्यति <i>bhavishyāti</i> | अभविष्यत् <i>ābhavishyat</i> | भविता <i>bhavitā</i> | भविषीह <i>bhavishīṣhā</i> | अभविषीह Âtm. <i>ābhavishīṣhā</i> |
| तुद् <i>tud</i> | तोद् <i>tod</i> | तोत्स्यति <i>totsyāti</i> | अतोत्स्यत् <i>ātotsyat</i> | तोत्सा <i>tottā</i> | (तुत्सीह) <i>(tutśīṣhā)</i> | अतोत्सीत् <i>ātautsīt</i> |
| दिच् <i>div</i> | देच् <i>dev</i> | देविष्यति <i>devishyāti</i> | अदेविष्यत् <i>ādevishyat</i> | देविता <i>devitā</i> | देविषीह <i>devishīṣhā</i> | अदेवीत् <i>ādevīt</i> |
| चुर <i>chur</i> | चोरय् <i>choray</i> | चोरयिष्यति <i>chorayishyāti</i> | अचोरयिष्यत् <i>āchorayishyat</i> | चोरयिता <i>chorayitā</i> | चोरयिषीह <i>chorayishīṣhā</i> | |
| कृ <i>kṛ</i> | कर् <i>kar</i> | करिष्यति <i>karishyāti</i> | अकरिष्यत् <i>ākarishyat</i> | करिता <i>karitā</i> | करिषीह <i>karishīṣhā</i> | अकारीत् <i>ākārt</i> |
| सु <i>su</i> | सो <i>so</i> | सोष्यति <i>soshyāti</i> | असोष्यत् <i>āsoshyat</i> | सोता <i>sotā</i> | सोषीह <i>soshīṣhā</i> | असावीत् <i>āsāvīt</i> |
| तन् <i>tan</i> | तन् <i>tan</i> | तनिष्यति <i>tanishyāti</i> | अतनिष्यत् <i>ātanishyat</i> | तनिता <i>tanitā</i> | तनिषीह <i>tanishīṣhā</i> | अतनीत् or अतानीत् <i>ātānt or ātānt</i> |
| क्री <i>kṛ</i> | क्रे <i>kre</i> | क्रेष्यति <i>kreshyāti</i> | अक्रेष्यत् <i>ākreshyat</i> | क्रेता <i>kretā</i> | क्रेषीह <i>kreshīṣhā</i> | अक्रेषीत् <i>ākraishīt</i> |
| द्विष् <i>dvish</i> | द्वेष् <i>dvesh</i> | द्वेष्यति <i>dvekshyāti</i> | अद्वेष्यत् <i>ādvekshyat</i> | द्वेषा <i>dveshā</i> | (द्विषीह) <i>(dvikshīṣhā)</i> | |
| हु <i>hu</i> | हो <i>ho</i> | होष्यति <i>hoshyāti</i> | अहोष्यत् <i>āhoshyat</i> | होता <i>hotā</i> | होषीह <i>hoshīṣhā</i> | अहौषीत् <i>āhaushīt</i> |
| रुद् <i>rudh</i> | रोद् <i>rodh</i> | रोत्स्यति <i>rotsyāti</i> | अरोत्स्यत् <i>ārotsyat</i> | रोद्धा <i>roddhā</i> | (रुत्सीह) <i>(rutśīṣhā)</i> | अरोत्सीत् <i>ārautśīt</i> |
| कृ <i>kṛ</i> | Caus. कारय् <i>kāray</i> | कारयिष्यति <i>kārayishyāti</i> | अकारयिष्यत् <i>ākārayishyat</i> | कारयिता <i>kārayitā</i> | कारयिषीह <i>kārayishīṣhā</i> | |
| कृ <i>kṛ</i> | Des. चिकीर्षे <i>chiktrsh</i> | चिकीर्षिष्यति <i>chiktrshishyāti</i> | अचिकीर्षिष्यत् <i>āchiktrshishyat</i> | चिकीर्षिता <i>chiktrshitā</i> | चिकीर्षीह <i>chiktrshishīṣhā</i> | अचिकीर्षीत् <i>āchiktrshīt</i> |
| कृ <i>kṛ</i> | Int. चेक्रीय् <i>chekṛy</i> | चेक्रीयिष्यते <i>chekṛyishyāte</i> | अचेक्रीयिष्यत् <i>āchekṛyishyata</i> | चेक्रीयिता <i>chekṛyitā</i> | चेक्रीयिषीह <i>chekṛyishīṣhā</i> | अचेक्रीयिह <i>āchekṛyishā</i> |

| II. Root. | Base not strengthened. | Part. <i>ta</i> , without इ. | Ger. <i>त्वा</i> <i>tvā</i> , without इ. | Passive. | Ben. Par. | Second Aor. | First Aor. IV. and Sec. Aor. |
|--------------|---------------------------|---------------------------------|---|-----------------------------|--------------------|-------------------|---------------------------------|
| भू | भू | भूतः | भूत्वा | भूयते | भूयात् | अभूत् | |
| <i>bhū</i> | <i>bhū</i> | <i>bhūtāḥ</i> | <i>bhūtvā</i> | <i>bhūyāte</i> | <i>bhūyāt</i> | <i>ābhūt</i> | |
| तुद् | तुद् | तुन्नः | तुत्वा | तुद्यते | तुद्यात् | | अतुत् |
| <i>tud</i> | <i>tud</i> | <i>tunnāḥ</i> | <i>tutvā</i> | <i>tudyāte</i> | <i>tudyāt</i> | | <i>ātutta</i> |
| कृ | कीर् | कीर्णः | कीर्त्वा | कीर्यते | कीर्यात् | | अकीर् |
| <i>kṛ</i> | <i>kīr</i> | <i>kīrṇāḥ</i> | <i>kīrtvā</i> | <i>kīryāte</i> | <i>kīryāt</i> | | <i>ākīrṣṭa</i> |
| दिक् | दिक् | द्युतः | द्युत्वा | दीव्यते | दीव्यात् | | |
| <i>div</i> | <i>div</i> | <i>dyūtāḥ</i> | <i>dyutvā</i> | <i>dīvyāte</i> ¹ | <i>dīvyāt</i> | | |
| पुष् | पुष् | पुष्टः | पुष्ट्वा | पुष्यते | पुष्यात् | अपुषत् | |
| <i>push</i> | <i>push</i> | <i>pushtāḥ</i> | <i>pushtvā</i> | <i>pushyāte</i> | <i>pushyāt</i> | <i>āpushat</i> | |
| चुर | (चोरय) | (चोरितः) | (चोरयित्वा) | (चोर्यते) | (चोर्यात्) | अचूचुरत् | |
| <i>chur</i> | (<i>choray</i>) | (<i>choritāḥ</i>) | (<i>chorayitvā</i>) | (<i>choryāte</i>) | (<i>choryāt</i>) | <i>āchūchurat</i> | |
| सु | सु | सुतः | सुत्वा | सूयते | सूयात् | | |
| <i>su</i> | <i>su</i> | <i>sutāḥ</i> | <i>sutvā</i> | <i>sūyāte</i> | <i>sūyāt</i> | | |
| तन् | तन् & त | ततः | तत्वा | तन्यते | तन्यात् | | अतत |
| <i>tan</i> | <i>tan & ta</i> | <i>tatāḥ</i> | <i>tatvā</i> | <i>tanyāte</i> | <i>tanyāt</i> | | <i>ātata</i> |
| क्री | क्री | क्रीतः | क्रीत्वा | क्रीयते | क्रीयत् | | |
| <i>kṛī</i> | <i>kṛī</i> | <i>kṛītāḥ</i> | <i>kṛītvā</i> | <i>kṛīyāte</i> | <i>kṛīyāt</i> | | |
| द्विष् | द्विष् | द्विष्टः | द्विष्ट्वा | द्विष्यते | द्विष्यात् | | अद्विषत् |
| <i>dvish</i> | <i>dvish</i> | <i>dvishṭāḥ</i> | <i>dvishṭvā</i> | <i>dvishyāte</i> | <i>dvishyāt</i> | | <i>ādviṣhat</i> |
| हु | हु | हुतः | हुत्वा | हूयते | हूयात् | | |
| <i>hu</i> | <i>hu</i> | <i>hutāḥ</i> | <i>hutvā</i> | <i>hūyāte</i> | <i>hūyāt</i> | | |
| रुध् | रुध् | रुद्धः | रुद्ध्वा | रुध्यते | रुध्यात् | अरुधत् | अरुद्ध |
| <i>rudh</i> | <i>rudh</i> | <i>ruddhāḥ</i> | <i>ruddhvā</i> | <i>rudhyāte</i> | <i>rudhyāt</i> | <i>ārudhat</i> | <i>āruddha</i> |
| कृ | Caus. कारय | कारितः | कारयित्वा | कार्यते | कार्यात् | अचीकरत् | |
| <i>kṛī</i> | <i>kāray</i> | <i>kāritāḥ</i> | <i>kārayitvā</i> | <i>kāryāte</i> | <i>kāryāt</i> | <i>āchīkarat</i> | |
| कृ | Des. चिकीर्षे | चिकीर्षितः | चिकीर्षित्वा | चिकीर्ष्यते | चिकीर्ष्यात् | | |
| <i>kṛī</i> | <i>chikīrṣe</i> | <i>chikīrṣitāḥ</i> | <i>chikīrṣitvā</i> | <i>chikīrṣyāte</i> | <i>chikīrṣyāt</i> | | |
| कृ | Int. चेक्रीय | चेक्रीयितः | चेक्रीयित्वा | | | | |
| <i>kṛī</i> | <i>chekrīy</i> | <i>chekrīyitāḥ</i> | <i>chekrīyitvā</i> | | | | |

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mrij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *srj*, by changing इ into आ *ā*, like मि *mi*, by nasalization, like नञ् *naś*, drop all these marks of strengthening, in the weak forms.

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Âtm. | First Aorist. |
|-------------|-----------------------|---------------------|---------------------|-----------------|----------------------|------------------|
| मृज् | मार्ज् ⁴ | मार्क्ष्यति | अमार्क्ष्यत् | मार्हे | मार्जिषीष्ट | अमार्क्षीत् |
| <i>mrij</i> | <i>mārij</i> | <i>mārkshyāti</i> | <i>āmārkshyat</i> | <i>mārshṭā</i> | <i>mārijishṭhā</i> | <i>āmārkshīt</i> |
| | | or मार्जिष्यति | अमार्जिष्यत् | मार्जिता | (मृक्षीष्ट) | अमार्जीत् |
| | | <i>mārijishyāti</i> | <i>āmārijishyat</i> | <i>mārijitā</i> | (<i>mṛikṣhṭhā</i>) | <i>āmārijīt</i> |

¹ § 143.² Or तनित्वा *tanitvā*.³ Or तायते *tāyāte* (§ 391).⁴ Pāp. VII. 2, 114.

| | | | | | | |
|--|-------------------|-----------------------|-----------------------|-----------|---------------|-------------|
| गूह् | गूह् ¹ | घोक्ष्यति | अघोक्ष्यत् | गोढा | (घुक्षीह) | |
| guh | gáh | ghokshyáti | ághokshyat | goḍhā | (ghukshīshṭā) | |
| | | or गूहिष्यति | अगूहिष्यत् | गूहिता | गूहिषीह | अगूहीत् |
| | | gūhishyáti | ágūhishyat | gūhitā | gūhishīshṭā | ágūhīt |
| सृज् | सृज् ² | स्रक्ष्यति | अस्रक्ष्यत् | स्रष्टा | | अस्राक्षीत् |
| srīj | sraḥ | sraḥshyáti | ásraḥshyat | sraṣṭā | | ásraḥshīt |
| मि | मा ³ | मास्यति | अमास्यत् | माता | मासीह | अमासीत् |
| mi | mā | māsyáti | ámāsyat | mātā | māstīshṭā | ámāstīt |
| नञ् | नञ् ⁴ | नंक्ष्यति | अनंक्ष्यत् | नंहा | | |
| naś | nañś | nañkshyáti | ánañkshyat | nañshā | | |
| संस् | संस् ⁵ | संसिष्यते | असंसिष्यत् | संसिता | संसिषीह | असंसिह |
| srañś | srañś | srañśishyáti | ásrañśishyat | srañśitā | srañśishīshṭā | ásrañśishīt |
| बन्ध् | बन्ध् | भंस्यति | अभंस्यत् | बन्धा | | अभान्सीत् |
| bandh | bandh | bhantsyáti | ábhantsyat | bandhā | | ábhāntśīt |
| II. Root. Base not strengthened. Part. त ta, without इ i. Ger. त्वा tvā, without इ i. Passive. Ben. Par. Sec. Aor. First Aor. IV. and II. Átm. | | | | | | |
| मृज् | मृज् | मृष्टः | मृष्टा ⁶ | मृज्यते | मृज्यात् | |
| mṛij | mṛij | mṛishṭāḥ | mṛishṭvā | mṛijyāte | mṛijyāt | |
| गूह् | गूह् | गूढः ⁷ | गूढा ⁸ | गुह्यते | गुह्यात् | अघुक्षत् |
| guh | guh | gūḍhāḥ | gūḍhvā | guhyaṭe | guhyaāt | ághukshat |
| सृज् | सृज् | सृष्टः | सृष्टा | सृज्यते | सृज्यात् | |
| srīj | srīj | sriṣṭāḥ | sriṣṭvā | srijiyāte | srijiyāt | |
| मि | मि | मितः | मित्रा | मीयते | मेयात् | |
| mi | mi | mitāḥ | mitvā | miyāte | meyāt | |
| नञ् | नञ् | नष्टः | नष्टा ⁹ | नश्यते | नश्यात् | अनशत् |
| naś | naś | nashṭāḥ | nashṭvā | naśyāte | naśyāt | ánaśat |
| संस् | संस् | स्रस्तः ¹⁰ | स्रस्ता ¹¹ | स्रस्यते | स्रस्यात् | अस्रसत् |
| srañś | sras | sraṣṭāḥ | sraṣṭvā | sraśyāte | sraśyāt | ásrasat |
| बन्ध् | बन्ध् | बद्धः | बद्धा | बध्यते | बध्यात् | |
| bandh | badh | baddhāḥ | baddhvā | badhyāte | badhyāt | |

¹ Pāṇ. VI. 4, 89.² Pāṇ. VI. I, 58.³ Pāṇ. VI. I, 50.⁴ Pāṇ. VII. I, 60.⁵ Pāṇ. VI. 4, 24.⁶ But with इ i, मर्जित्वा mārjitvā, not मर्जित्वा marjitvā.⁷ As to the long ऊ u, see § 128.⁸ Or गूहित्वा gūhitvā, § 337, I. 2.⁹ Or नंष्टा nañshṭā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् srañś: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. VI. 4, 24; VII. I, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. I, 2). वृहि vṛih, वृंहति vṛimhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वहेयति varhayati, but वृंहिता vṛimhitā. रञ्ज rañj, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). 'The same root, like some others, drops its nasal before sāvadhātuka affixes; रजति rajati, &c. (Pāṇ. VI. 4, 26). अञ्च añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53): अञ्चितः añchitah, worshipped; otherwise अक्तः akṭah or अञ्चितः añchitah, bent.

¹¹ Or संसित्वा srañśitvā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् or यः; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akuṭīṭ* (Pāṇ. I. 2, 1). विज् *viḥ*, to fear, never takes Guṇa before intermediate इ i; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इष् *isham* इष्वा *ishva* इष्मा *ishma* इषि *ishi* इष्वहि *ishvahi* इष्महि *ishmahi*
 ईः *ish* ईष्ट *ishṭam* ईष्ट *ishṭa* ईष्टाः *ishṭhāḥ* ईष्टायां *ishṭhām* ईध्वं or इद्वं *idhvam* or *idhvam*
 ईत् *ish* ईष्टां *ishṭām* ईषुः *ishuḥ* ईष्ट *ishṭa* ईष्टातां *ishṭātām* ईषत *ishata*

In this first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ i. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

| | | | | | |
|-----------------|--|------------------------------------|--|---------------------|--|
| सं <i>sam</i> | स्व <i>sva</i> | स्म <i>sma</i> | सि <i>si</i> | स्वहि <i>svahi</i> | स्महि <i>smahi</i> |
| सीः <i>sīḥ</i> | { स्तं <i>stam</i> or तं <i>taṁ</i> | { स्त <i>sta</i> or त <i>ta</i> | { स्थाः <i>sthāḥ</i> or थाः <i>thāḥ</i> | सायां <i>sāthām</i> | { ध्व <i>dhvam</i> or द्वं <i>dhvam</i> |
| सीत् <i>sīt</i> | { स्तां <i>stām</i> or तां <i>tām</i> | सुः <i>suh</i> | { स्त <i>sta</i> or त <i>ta</i> | सातां <i>sātām</i> | सत <i>sata</i> |

A a 2

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

| | | |
|---|-------------------------|----------------------|
| सिषं <i>s-i-sham</i> | सिष्व <i>s-ishva</i> | सिष्व <i>s-ishma</i> |
| सीः <i>s-īh</i> (for सिषः <i>sish(a)h</i>) | सिष्टं <i>s-ishṭam</i> | सिष्ट <i>s-ishṭa</i> |
| सीत् <i>s-īt</i> (for सिषत् <i>sish(a)t</i>) | सिष्टां <i>s-ishṭām</i> | सिषुः <i>s-ishuḥ</i> |

4.

Fourth Form.

Lastly, there are some few verbs, ending in ञ् *ś*, श् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ÂTMANEPADA.

| | | | | | |
|----------------|-------------------|-----------------|--|---|--|
| सं <i>saṁ</i> | साव <i>sāva</i> | साम <i>sāma</i> | सि <i>si</i> | { सावहि <i>sāvahi</i> or वहि <i>vahi</i> | सामहि <i>sāmahi</i> |
| सः <i>saḥ</i> | सतं <i>satam</i> | सत <i>sata</i> | { सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i> | साथां <i>sāthām</i> | { सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i> |
| सत् <i>sat</i> | सतां <i>satām</i> | सन् <i>san</i> | { सत <i>sata</i> or त <i>ta</i> | सातां <i>sātām</i> | संत <i>santa</i> |

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lū*, to cut, अलविषं *álavisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lū*, अलविषि *álavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ábodhisham*; Âtm. अबोधिषि *ábodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant†. कण् *kaṇ*, to sound, अकणिषं *ákāṇisham* or अकणिषि *ákāṇishi* (Pāṇ. VII. 2, 7); Âtm. अकणिषि *ákāṇishi*.

* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayīt*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). ऊर्णु *ūrnu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णुवीत् *aurṇavīt*, or और्णुवीत् *aurṇavīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्जालीत् *ājḥālīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षण् *kṣhaṇ*, to hurt, अक्षणीत् *ākṣhaṇīt*; श्वस् *śvas*, to breathe, अश्वसीत् *aśvasīt*; अनय् *ānay*, to minish, अनयीत् *ānayīt*; रग् *rag*, to suspect, अरगीत् *āragīt*. दीप्ति *dīpti*, to shine, वेवो *vev*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *ādaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिषिषं *ābubodhiṣiṣam*.

Intensives in य्य, if preceded by a consonant, *must*, certain denominatives in य्य *may*, drop their final य्य. If the intensive य्य is preceded by a vowel, य्य is left between the final vowel and the intermediate इ. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhid*; Aor. Âtm. अबेभिदिषि *ābebhidishi*. भू *bhū*, to be; Int. base बोभूय् *bobhūy*; Aor. Âtm. अबोभूयिषि *ābo-bhūyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिषं *ānamasy-iṣam* or अनमसिषं *ānamas-iṣam*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैप्सं *ākshaipsam*; शि *śi*, अशैषं *āśaiṣam* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *āpākshīt* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई, उ, अ, ऊ (not in च् *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *āśeshi*; but क्षिप् *kship*, अक्षिप्सि *ākshipsi*; कृ *kṛi*, अकृषि *ākṛishi*. Final च् *ri* becomes ईर् *īr*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैमं *ākshaip-tam*, 3. p. dual अक्षैतां *ākshaip-tām*, 2. p. plur. अक्षैम *ākshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृथाः *ākṛithāḥ*, 3. p. sing. अकृत *ākṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mānyate*, अमन्त *āmansta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *ūpāsthi-ta*; उपास्थितातां *ūpāsthi-shātām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mī* (*mīnāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dī*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *ā* in the Âtmanepada; and ली *lī*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mī* and मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *aleshta*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasātām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगन्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gastishṭa* or गंसीष्ट *gaṁstishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upāyata*, he espoused, or उपायन्त *upāyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amāsisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *ā* takes place wherever there would otherwise have been एच् *ech*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in **आ d**, or in diphthongs which take **आ d** as their substitute. This **आ d** remains unchanged. In the *Âtmanepada* these verbs take the Second Form.

§ 358. The verbs **मी mī**, to hurt, **मि mī**, to throw, and **ली lī**, to stick, in taking this form, change likewise their final vowels into **आ d**. Ex. **अमासिषं amāsisham**, I threw, and I hurt; **अलासिषं alāsisham** (or **अलेषं alaisham**). § 353.

§ 359. Three roots ending in **म् m** take this form; **यम् yam**, to hold, **रम् ram**, to rejoice, **नम् nam**, to bend, Aor. **अयंसिषं ayamsisham**, &c. (Pāp. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in **इ ष** (as to **दृश् dṛiś**, to see, cf. Pāp. III. 1, 47), **श् sh**, **स् s**, **ह h**, preceded by any vowel but **अ**, **आ d**. They must be verbs which reject the intermediate **इ i**; § 332, 17-20; (Pāp. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root **स्लिष् śliśh** takes this form only if it means to embrace (Pāp. III. 1, 46); **अस्लिषत् aślikshat**. Other verbs, such as **पुष् push** and **शुष् śush**, are specially excepted. (§ 366.)

§ 362. The roots **दुह duh**, to milk, **दिह dih**, to anoint, **लिह lih**, to lick, **गुह guh**, to hide (Pāp. VII. 3, 73), may take in the *Âtmanepada*

थाः thāḥ instead of **सथाः sathāḥ**.

वहि vahi instead of **सावहि sāvahi**.

त ta — **सत sata**.

ध्वं dhvam — **सध्वं sadhvam**.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. **दुह duh**; 2. p. sing. *Âtm.* **अदुग्धाः adugdhāḥ** or **अधुक्षथाः adhukshathāḥ**.

3. p. sing. *Âtm.* **अदुग्ध adugdha** or **अधुक्षत adhukshata**.

1. p. dual *Âtm.* **अदुहहि aduhvahi** or **अधुक्षवहि adhukshāvahi**.

2. p. plur. *Âtm.* **अधुग्ध्वं adhugdhvam** or **अधुक्षध्वं adhukshadhvam**.

FIRST AORIST.

First Form,

with intermediate **इ i**.

a. Verbs ending in a vowel; **लू lū**, to cut.

Vṛiddhi in *Parasmaipada*, *Guna* in *Âtmanepada*.

PARASMAIPADA.

1. **अलाविषं ālāv-isham**

अलाविष्व ālāv-ishva

अलाविष्वा ālāv-ishma

2. **अलावीः ālāv-īḥ**

अलाविष्टं ālāv-ishṭam

अलाविष्टा ālāv-i-shṭa

3. **अलावीत् ālāv-ī**

अलाविष्टां ālāv-ishṭām

अलाविषुः ālāv-i-shuḥ

ÂTMANEPADA.

1. **अलविषि ālav-ishī**

अलविष्वहि ālav-ishvahi

अलविष्महि ālav-ishmahi

2. **अलविष्टाः ālav-ishṭhāḥ**

अलविषायां ālav-ishāthām

अलविध्वं ālav-idhvam or **द्धं -dhvam**

3. **अलविष्ट ālav-ishṭa**

अलविषातां ālav-ishātām

अलविषत ālav-ishata

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

| | | |
|-------------------------------|------------------------------|-----------------------------|
| 1. अबोधिषं <i>abodh-isham</i> | अबोधिष्व <i>abodh-ishva</i> | अबोधिष्व <i>abodh-ishma</i> |
| 2. अबोधीः <i>abodh-īḥ</i> | अबोधिहं <i>abodh-ishṭam</i> | अबोधिह <i>abodh-ishṭa</i> |
| 3. अबोधीत् <i>abodh-īt</i> | अबोधिहां <i>abodh-ishṭām</i> | अबोधिषुः <i>abodh-ishuḥ</i> |

ÂTMANEPADA.

| | | |
|----------------------------------|---------------------------------|---------------------------------|
| 1. अबोधिषि <i>abodh-ishi</i> | अबोधिष्वहि <i>abodh-ishvahi</i> | अबोधिष्वहि <i>abodh-ishmahi</i> |
| 2. अबोधिहाः <i>abodh-ishṭhāḥ</i> | अबोधिषायां <i>abodh-ishṭhām</i> | अबोधिष्वं <i>abodh-idhvam</i> |
| 3. अबोधिह <i>abodh-ishṭa</i> | अबोधिषातां <i>abodh-ishṭām</i> | अबोधिषत <i>abodh-ishata</i> |

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|---------------------------------|--------------------------------------|-------------------------------|
| 1. अक्षैषं <i>akshaip-sam</i> | अक्षैप्स <i>akshaip-sva</i> | अक्षैप्स <i>akshaip-sma</i> |
| 2. अक्षैषीः <i>akshaip-sth</i> | अक्षैप्तं <i>akshaip-tam</i> (§ 351) | अक्षैप्त <i>akshaip-ta</i> |
| 3. अक्षैषीत् <i>akshaip-stt</i> | अक्षैप्तां <i>akshaip-tām</i> | अक्षैप्सुः <i>akshaip-suḥ</i> |

ÂTMANEPADA.

| | | |
|----------------------------------|-----------------------------------|---------------------------------|
| 1. अक्षिप्सि <i>akship-si</i> | अक्षिप्सवहि <i>akship-svahi</i> | अक्षिप्सवहि <i>akship-smahi</i> |
| 2. अक्षिप्याः <i>akship-thāḥ</i> | अक्षिप्सायां <i>akship-sāthām</i> | अक्षिप्तुं <i>akship-dhvam</i> |
| 3. अक्षिप्त <i>akship-ta</i> | अक्षिप्सातां <i>akship-sātām</i> | अक्षिप्सत <i>akship-sata</i> |

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

| | | |
|----------------------------|---------------------------|------------------------|
| 1. अनैषं <i>anaisham</i> | अनैष्व <i>anaishva</i> | अनैष्व <i>anaishma</i> |
| 2. अनैषीः <i>anaishṭh</i> | अनैष्टं <i>anaishṭam</i> | अनैष्ट <i>anaishṭa</i> |
| 3. अनैषीत् <i>anaishṭt</i> | अनैष्टां <i>anaishṭām</i> | अनैषुः <i>anaishuḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------|---------------------------|---------------------------|
| 1. अनेषि <i>aneshi</i> | अनेष्वहि <i>aneshvahi</i> | अनेष्वहि <i>aneshmahi</i> |
| 2. अनेष्टाः <i>aneshṭhāḥ</i> | अनेषायां <i>aneshṭhām</i> | अनेद्वं <i>aneshdvam</i> |
| 3. अनेष्ट <i>aneshṭa</i> | अनेषातां <i>aneshṭām</i> | अनेषत <i>aneshata</i> |

c. Verbs ending in च्च *ri*; कृ *kṛ*, to do.

Vṛddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|------------------------------|---------------------------|--------------------------|
| 1. अकार्षं <i>akārsham</i> | अकार्ष्व <i>akārshva</i> | अकार्ष्व <i>akārshma</i> |
| 2. अकार्षीः <i>akārshṭh</i> | अकार्षं <i>akārshṭam</i> | अकार्षं <i>akārshṭa</i> |
| 3. अकार्षीत् <i>akārshṭt</i> | अकार्षां <i>akārshṭām</i> | अकार्षुः <i>akārshuḥ</i> |

ÂTMANEPADA.

| | | |
|---------------------------|-----------------------------|----------------------------|
| 1. अकृषि <i>akṛishi</i> | अकृष्वहि <i>akṛishvahi</i> | अकृष्वहि <i>akṛishmahi</i> |
| 2. अकृषाः <i>akṛishāḥ</i> | अकृषायां <i>akṛishāthām</i> | अकृद्वं <i>akṛidhvam</i> |
| 3. अकृत <i>akṛita</i> | अकृषातां <i>akṛishātām</i> | अकृषत <i>akṛishata</i> |

d. Verbs ending in आ *ā*; दा *dd*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

| | | |
|--------------------------|----------------------------|---------------------------|
| 1. अदिषि <i>adishi</i> | अदिष्वहि <i>adishvahi</i> | अदिष्वहि <i>adishmahi</i> |
| 2. अदिषाः <i>adishāḥ</i> | अदिषायां <i>adishāthām</i> | अदिद्वं <i>adidhvam</i> |
| 3. अदित <i>adita</i> | अदिषातां <i>adishātām</i> | अदिषत <i>adishata</i> |

e. Verbs ending in च्च *ṛi*; लृ *strī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāp. VII. 2, 42.)

If इ *i* is inserted, then गुण (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्च *ṛi* changed to ई *ī*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

1. अस्तारिषि or अस्तारीषि *astarishi* or *astarīshi*
2. अस्तारिषाः or अस्तारीषाः *astarishāḥ* or *astarīshāḥ*
3. अस्तारिष्ट or अस्तारीष्ट *astarishṭa* or *astarīshṭa*

DUAL.

1. अस्तारिष्वहि or अस्तारीष्वहि *astarishvahi* or *astarīshvahi*
2. अस्तारिषायां or अस्तारीषायां *astarishāthām* or *astarīshāthām*
3. अस्तारिषातां or अस्तारीषातां *astarishātām* or *astarīshātām*

PLURAL.

1. अस्तारिष्वहि or अस्तारीष्वहि *astarishmahi* or *astarīshmahi*
2. अस्तारिष्वं or अस्तारीष्वं *astaridhvam* or *astarīdhvam*
3. अस्तारिषत or अस्तारीषत *astarishata* or *astarīshata*

Second Form,

without इ *i*.

1. अस्तीरिषि *astīrishi*
2. अस्तीरिषाः *astīrishāḥ*
3. अस्तीरिष्ट *astīrishṭa*

1. अस्तीरिष्वहि *astīrshvahi*
2. अस्तीरिषायां *astīrshāthām*
3. अस्तीरिषातां *astīrshātām*

1. अस्तीरिष्वहि *astīrshmahi*

2. अस्तीरिष्वं *astīrdhvam*

3. अस्तीरिषत *astīrshata*

f. Verbs with penultimate च्च *ṛi*; लृ *srij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|-----------------------------------|-------------------------------|-------------------------------|
| 1. अस्त्राक्षं <i>asṛāksham</i> | अस्त्राक्ष <i>asṛākshva</i> | अस्त्राक्ष <i>asṛākshma</i> |
| 2. अस्त्राक्षीः <i>asṛākshīḥ</i> | अस्त्राक्षं <i>asṛākshām</i> | अस्त्राष्ट <i>asṛākshṭa</i> |
| 3. अस्त्राक्षीत् <i>asṛākshīt</i> | अस्त्राक्षां <i>asṛākshām</i> | अस्त्राक्षुः <i>asṛākshuḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------------|--------------------------------|-------------------------------|
| 1. असृक्षि <i>asṛikshi</i> | असृक्ष्वहि <i>asṛikshvahi</i> | असृक्ष्वहि <i>asṛikshmahi</i> |
| 2. असृक्षाः <i>asṛishāḥ</i> | असृक्षायां <i>asṛikshāthām</i> | असृद्वं <i>asṛidhvam</i> |
| 3. असृष्ट <i>asṛishṭa</i> | असृक्षातां <i>asṛikshātām</i> | असृक्षत <i>asṛikshata</i> |

g. Verbs ending in ह h; दह dah, to burn.

PARASMAIPADA.

1. अधाक्षं adhāksham
2. अधाक्षीः adhākshīḥ
3. अधाक्षीत् adhākshītt

- अधाक्ष्वा adhākshva
- अदाग्धं adāgdham
- अदाग्धां adāgdhām

- अधाक्ष्मा adhākshma
- अदाग्धा adāgdha
- अधाक्षुः adhākshuh

ĀTMANEPADA.

1. अधक्षि adhakshi
2. अदग्धाः adagdhāḥ
3. अदग्ध adagdha

- अधक्ष्वहि adhakshvahi
- अधक्षायां adhakshāthām
- अधक्षातां adhakshātām

- अधक्ष्महि adhakshmahi
- अदग्ध्वं adhagdhvam
- अधक्षत adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

1. अयासिषं ayāsisham
2. अयासीः ayāstīḥ
3. अयासीत् ayāstītt

- अयासिष्व ayāsishva
- अयासिष्टं ayāsishṭam
- अयासिष्टां ayāsishṭām

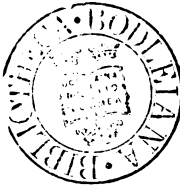
- अयासिष्म ayāsishma
- अयासिष्ट ayāsishṭa
- अयासिषुः ayāsishuh

नम् nam, to bend.

1. अनसिषं anāsisham
2. अनसीः anāstīḥ
3. अनसीत् anāstītt

- अनसिष्व anāsishva
- अनसिष्टं anāsishṭam
- अनसिष्टां anāsishṭām

- अनसिष्म anāsishma
- अनसिष्ट anāsishṭa
- अनसिषुः anāsishuh



FIRST AORIST.

Fourth Form.

दिश diś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham
2. अदिक्षः adikshaḥ
3. अदिक्षत् adikshat

- अदिक्षाव adikshāva
- अदिक्षतं adikshatam
- अदिक्षतां adikshatām

- अदिक्षाम adikshāma
- अदिक्षत adikshata
- अदिक्षन् adikshan

ĀTMANEPADA.

1. अदिक्षि adikshi
2. अदिक्षयाः adikshathāḥ
3. अदिक्षत adikshata

- अदिक्षावहि adikshāvahi
- अदिक्षायां adikshāthām
- अदिक्षातां adikshātām

- अदिक्षामहि adikshāmahi
- अदिक्ष्वं adikshadhvam
- अदिक्षन्त adikshanta

गुह guh, to hide.

PARASMAIPADA.

1. अघुक्षं aghuksham
2. अघुक्षः aghukshaḥ
3. अघुक्षत् aghukshat

- अघुक्षाव aghukshāva
- अघुक्षतं aghukshatam
- अघुक्षतां aghukshatām

- अघुक्षाम aghukshāma
- अघुक्षत aghukshata
- अघुक्षन् aghukshan

B b

ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुहहि *aguhvahi* अघुक्षामहि *aghukshāmahi*
 2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūdhāḥ* अघुक्षायां *aghukshāthām* अघुक्षन् or अघूदं ¹
 3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिष *agūhisham* and अगूहिषि *agūhishi*.
 (§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

- | | | |
|------------------------------|-------------------------------|----------------------------|
| 1. अलिक्षं <i>alikhsham</i> | अलिक्षाव <i>alikhshāva</i> | अलिक्षाम <i>alikhshāma</i> |
| 2. अलिक्षः <i>alikhshaḥ</i> | अलिक्षन्तं <i>alikhshatam</i> | अलिक्षत <i>alikhshata</i> |
| 3. अलिक्षत् <i>alikhshat</i> | अलिक्षतां <i>alikhshātām</i> | अलिक्षन् <i>alikhshan</i> |

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिहहि *alihvahi* अलिक्षामहि *alikhshāmahi*
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्षायां *alikhshāthām* अलिक्षन् or अलीदं ²
 3. अलिक्षत *alikhshata* or अलीढ *alīḍha* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukschi* अधुक्षावहि *adhukschāvahi* or अदुहहि *aduhvahi* अधुक्षामहि *adhukschāmahi*
 2. अधुक्षयाः *adhukschathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhukschāthām* अधुक्षन् or अधुक्षं ³
 3. अधुक्षत *adhukschata* or अदुग्ध *adugdha* अधुक्षातां *adhukschātām* अधुक्षन्त *adhukschanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्क्षं *adhiksham*, &c.

ÂTMANEPADA.

- | | | |
|---|-------------------------------------|--------------------------------------|
| 1. अधिक्क्षि <i>adhikshi</i> | अधिक्क्षावहि or अदिहहि ⁴ | अधिक्क्षामहि <i>adhikshāmahi</i> |
| 2. अधिक्क्षयाः or अदिग्धाः ⁵ | अधिक्क्षायां <i>adhikshāthām</i> | अधिक्क्षन् or अधिक्क्षं ⁶ |
| 3. अधिक्क्षत or अदिग्ध ⁷ | अधिक्क्षातां <i>adhikshātām</i> | अधिक्क्षन्त <i>adhikshanta</i> |

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a*, like those of the Tud form.

¹ *aghukshadvam* or *agūdhvam*.

² *alikhshadvam* or *alīdhvam*.

³ *adhukschadvam* or *adhugdhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁶ *adhikshadvam* or *adhigdhvam*.

⁷ *adhikshata* or *adigdha*.

सिञ्च *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. असिञ्चं *asiñcham*.

PARASMAIPADA.

| | | |
|----------------------------|----------------------------|--------------------------|
| 1. असिञ्चं <i>asicham</i> | असिञ्चाव <i>asichāva</i> | असिञ्चाम <i>asichāma</i> |
| 2. असिञ्चः <i>asichah</i> | असिञ्चतं <i>asichatam</i> | असिञ्चत <i>asichata</i> |
| 3. असिञ्चत् <i>asichat</i> | असिञ्चतां <i>asichatām</i> | असिञ्चन् <i>asichan</i> |

ÂTMANEPADA.

| | | |
|--------------------------------|------------------------------|-------------------------------|
| 1. असिञ्चे <i>asiche</i> | असिञ्चावहि <i>asichāvahi</i> | असिञ्चामहि <i>asichāmahi</i> |
| 2. असिञ्चयाः <i>asichathāḥ</i> | असिञ्चेयां <i>asichethām</i> | असिञ्चध्वं <i>asichadhvam</i> |
| 3. असिञ्चत <i>asichata</i> | असिञ्चेतां <i>asichetām</i> | असिञ्चन्त <i>asichanta</i> |

हे *hve*, to call. Pres. ह्वामि *hvayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

| | | |
|------------------------|------------------------|----------------------|
| 1. अह्वं <i>ahvam</i> | अह्वाव <i>ahvāva</i> | अह्वाम <i>ahvāma</i> |
| 2. अह्वः <i>ahvah</i> | अह्वतं <i>ahvatam</i> | अह्वत <i>ahvata</i> |
| 3. अह्वत् <i>ahvat</i> | अह्वतां <i>ahvatām</i> | अह्वन् <i>ahvan</i> |

ÂTMANEPADA.

| | | |
|----------------------------|--------------------------|---------------------------|
| 1. अह्वे <i>ahve</i> | अह्वावहि <i>ahvāvahi</i> | अह्वामहि <i>ahvāmahi</i> |
| 2. अह्वयाः <i>ahvathāḥ</i> | अह्वेयां <i>ahvethām</i> | अह्वध्वं <i>ahvadhvam</i> |
| 3. अह्वत <i>ahvata</i> | अह्वेतां <i>ahvetām</i> | अह्वन्त <i>ahvanta</i> |

§ 364. Roots ending in सा *ś*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in स *a*: हे *hve* substitutes ह *hva*, Aor. अह्वं *ahvam*; श्व *śva* substitutes अ *śva*, Aor. अश्वं *aśvam*. Roots ending in चृ *ri*, and the root दृश् *drīś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short स *a*: सृ *sṛi*, to go, असरत् *asarat*; दृश् *drīś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्द *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kās. on Pāṇ. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शास् *śās*; अस्थं *āsthām*, I threw, from अस् *as*. (Pāṇ. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āsthām*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिञ्च *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *ṛi*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs **गु** *sri*, to go, **शास्** *sás*, to order, and **चु** *ri*, to go (**चारे** *áram*), in Par. and Átm. (Pāṇ. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). **अभिदत्** *abhīdat* or **अभैसीत्** *abhaitst*.

Optionally, **जृ** *jr*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तम्भत्** *astambhat* or **अस्तम्भीत्** *astambhāt*), **मुष्** *mruch*, to go (**अमुचत्** *amruchat* or **अमोचीत्** *amrocht*), **मुष्** *mluch*, to go, **गुष्** *gruch*, to steal, **ग्लुष्** *gluch*, to steal, **ग्लुष्** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुचीत्** *agluñcht*), **ष्वि** *śvi*, to grow (irregularly **अश्वत्** *asvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Átmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadām*.

PARASMAIPADA.

| | | |
|-----------------------------|-----------------------------|--------------------------|
| 1. अदां <i>adām</i> | अदाव <i>adāva</i> | अदाम <i>adāma</i> |
| 2. अदाः <i>adāḥ</i> | अदातं <i>adātām</i> | अदात <i>adāta</i> |
| 3. अदान् <i>adāt</i> | अदातां <i>adātām</i> | अदुः <i>aduḥ</i> |

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

| | | |
|----------------------------------|------------------------------|------------------------------|
| 1. अभूवं <i>abhūvam</i> * | अभूव <i>abhūva</i> | अभूम <i>abhūma</i> |
| 2. अभूः <i>abhūḥ</i> | अभूतं <i>abhūtām</i> | अभूत <i>abhūta</i> |
| 3. अभून् <i>abhūn</i> | अभूतां <i>abhūtām</i> | अभूवन् <i>abhūvan</i> |

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, **घ्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण** *ṇ* may form the 2nd and 3rd pers. sing. Átm. in **याः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ठ** *atanishṭa* or **अतत** *atata*; **अतनिष्ठाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular Átmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

ग्री *śri*, to go, द्रु *dru*, to run, सु *śru*, to flow, कम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अशिग्रियत् *aśisriyat*.

Optionally, ग्री *śvi*, to grow, धे *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364, (or अधात् *adhāt* or अधासीत् *adhāsīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिग्रियत् *aśisriyat*, he went. अद्रुद्रुवत् *adudruvat*, he ran. असुसुवत् *asusruvat*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अशिग्रियत् *aśisriyat*, he grew; also Sec. Aor. अश्वत् *aśvat* and First Aor. अश्वयीत् *aśvayīt* (Pāṇ. III. 1, 49).

हे *hve*, to call, forms its Aor. Caus. अजूहवत् *ajūhavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय *ay* drop अय *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to अरि *ri*; ईर् *īr* to अरि *ri*. (Pāṇ. VII. 4, 7.)

Thus मादयति *mādayati* would become मद् *mad*, (Aor. अमीमदं *amimadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abibhidam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अमूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *ā*, ई *ī*, ए *e*, ऐ *ai*, ऊ *ū*, औ *o*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *i*, इ *i*, इ *i*, उ *ū*, उ *ū*, उ *ū*.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *ṭīkayati*, अटिटीकं *aṭiṭīkam*.

लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अरि *ri*. Here the tendency is to make the reduplicated base, with the augment, either — — or — —. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*, Red. Aor. अममालत् *amamālat*; शास् *śās*, Caus. शासयति *śāsayati*, he punishes, Red. Aor. अशशासत् *aśśāsāt*.

Those with technical अरि *ri*: बाध् *bādh*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhāt*.

भ्राज् *bhrāj*, to shine, भास् *bhās*, to shine, भाश् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीड् *pīḍ*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhrāj*; अबभ्राजत् *ababhrājāt* or अबिभ्राजत् *abibhrajāt* (§ 374).

† वेष्ट् *veshtāy*, to surround, चेश् *cheshtāy*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अववेष्टत् *avaveshṭāt* or अविवेष्टत् *aviveshṭāt*. द्योतय् *dyotay*, to lighten, takes इ *i*; अदिद्युतत् *adidyutat*.

long vowel (*achuchyutat*, not *achūchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, ऋ *ṛi* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ॐ — ॐ.

पक् *pach*, to cook, पाचयति *pācháyati*; अपीपचत् *ápīpachat* *.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबिभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमुमुदत् *ámūmudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अविवृत्तत् *ávivṛitat*.

मृज् *mrij*, to cleanse, मार्जयति *mānjáyati*; अमीमृजत् *ámīmrijat*.

कृत् *kṛit*, to praise, कीर्तयति *kīrtáyati*; अकीकृतत् *áchikṛitat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyājáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhrāj*, to shine, भाजयति *bhrājáyati*; अबिभ्राजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अक्षिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अच्युच्युत् *áchuchyutat*.

स्व् *svri*, to sound, स्वारयति *sváráyati*; अस्वस्वरत् *ásisvarat*.

2. ॐ ॐ —.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *árarakshat* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical ऋ *ṛi* or ॠ *ṛi*, followed by a consonant, may optionally take the ॐ — ॐ or ॐ ॐ — forms.

* गणय् *gaṇáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájigaṇat* or अजगणत् *ájagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *ḍṛi*, त्वर् *tvar*, प्रथ् *prath*, मृद् *mṛad*, स्तृ *strī*, स्पृ *spas*.

स्मृ *smṛi*; Caus. स्मारयति *smāráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guna of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु; Caus. नावयति *nāváyati*; Des. नुनावयिषति *núnāvayishati*; Aor. of Caus. अनूनुवं *ánūnavam*.

† Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अवीवृत् *ávivritat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámimrijat* or अममार्जत् *ámamárjat*.
 कृत् *krít*, to praise, कीर्तयति *kirtáyati*; अचीकृतत् *áchikritat* or अचिकीर्तत् *áchikírtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय *áśáy*. This after throwing off अय *ay*, and shortening the vowel, becomes अश *aś*; this reduplicated, अशिश *aś-is*; and lastly, with augment and termination, आशिशं *áś-is-am*.

In the same manner, आर्चिचं *árchicham*, औब्जिजं *áubjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीपत् *áptipyat* (instead of अपीपयत् *áptipayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठयत् *átishṭhayat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *djighripat* or अजिघ्रयत् *djighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

| | | |
|-------------------------------|-------------------------------|-----------------------------|
| 1. अशिश्रयं <i>áśiśrayam</i> | अशिश्रयाव <i>aśiśrayáva</i> | अशिश्रयाम <i>aśiśrayāma</i> |
| 2. अशिश्रयः <i>aśiśrayaḥ</i> | अशिश्रयतं <i>aśiśrayatam</i> | अशिश्रयत <i>aśiśrayata</i> |
| 3. अशिश्रयत् <i>aśiśrayat</i> | अशिश्रयतां <i>aśiśrayatām</i> | अशिश्रयन् <i>aśiśrayan</i> |

ÂTMANEPA DA.

| | | |
|-----------------------------------|---------------------------------|----------------------------------|
| 1. अशिश्रये <i>aśiśraye</i> | अशिश्रयावहि <i>aśiśrayávahi</i> | अशिश्रयामहि <i>aśiśrayámahi</i> |
| 2. अशिश्रयथाः <i>aśiśrayathāḥ</i> | अशिश्रयेथां <i>aśiśrayethām</i> | अशिश्रयध्वं <i>aśiśrayadhvam</i> |
| 3. अशिश्रयत <i>aśiśrayata</i> | अशिश्रयेतां <i>aśiśrayetām</i> | अशिश्रयन्त <i>aśiśrayanta</i> |

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *ā*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|--------------------------|--------------------------|
| 1. इष्यामि <i>ishyāmi</i> | इष्यावः <i>ishyāvah</i> | इष्यामः <i>ishyāmah</i> |
| 2. इष्यसि <i>ishyāsi</i> | इष्याथः <i>ishyāthah</i> | इष्याथ <i>ishyātha</i> |
| 3. इष्यति <i>ishyāti</i> | इष्यातः <i>ishyātah</i> | इष्यन्ति <i>ishyānti</i> |

ĀTMANEPAḌA.

| | | |
|--------------------------|---------------------------|---------------------------|
| 1. इष्ये <i>ishyē</i> | इष्यावहे <i>ishyāvāhe</i> | इष्यामहे <i>ishyāmahe</i> |
| 2. इष्यसे <i>ishyāse</i> | इष्येथे <i>ishyēthe</i> | इष्यध्वे <i>ishyādhve</i> |
| 3. इष्यते <i>ishyāte</i> | इष्येते <i>ishyēte</i> | इष्यन्ते <i>ishyānte</i> |

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to sing, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take गुण *Guṇa*; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛī*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take गुण *Guṇa*; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्याति *bhetsyāti*.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

DUAL.

- बोधिष्यावः *bodhishyāvaḥ*
- बोधिष्यथः *bodhishyāthaḥ*
- बोधिष्यतः *bodhishyātāḥ*

ÂTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvahe*
- बोधिष्येथे *bodhishyēthe*
- बोधिष्येते *bodhishyēte*

PLURAL.

- बोधिष्यामः *bodhishyāmaḥ*
- बोधिष्यथ *bodhishyātha*
- बोधिष्यन्ति *bodhishyānti*

- बोधिष्यामहे *bodhishyāmahe*
- बोधिष्यध्वे *bodhishyādhve*
- बोधिष्यन्ते *bodhishyānte*

इ i, to go,

without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvaḥ*
- एष्यथः *eshyāthaḥ*
- एष्यतः *eshyātāḥ*

ÂTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvahe*
- एष्येथे *eshyēthe*
- एष्येते *eshyēte*

- एष्यामः *eshyāmaḥ*
- एष्यथ *eshyātha*
- एष्यन्ति *eshyānti*

- एष्यामहे *eshyāmahe*
- एष्यध्वे *eshyādhve*
- एष्यन्ते *eshyānte*

Conditional.

१ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्याम *ābodhishyam*
2. अबोधिष्यः *ābodhishyaḥ*
3. अबोधिष्यत् *ābodhishyat*

DUAL.

- अबोधिष्याव *ābodhishyāva*
- अबोधिष्यतं *ābodhishyatam*
- अबोधिष्यतां *ābodhishyatām*

ÂTMANEPADA.

1. अबोधिष्ये *ābodhishye*
2. अबोधिष्यथाः *ābodhishyathāḥ*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*
- अबोधिष्येथां *ābodhishyethām*
- अबोधिष्येतां *ābodhishyethām*

PLURAL.

- अबोधिष्याम *ābodhishyāma*
- अबोधिष्यत *ābodhishyata*
- अबोधिष्यन् *ābodhishyan*

- अबोधिष्यामहि *ābodhishyāmahī*
- अबोधिष्यध्वं *ābodhishyadhvam*
- अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्याम *aishyam*
2. ऐष्यः *aishyaḥ*
3. ऐष्यत् *aishyat*

- ऐष्याव *aishyāva*
- ऐष्यतं *aishyatam*
- ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*
- ऐष्यत *aishyata*
- ऐष्यन् *aishyan*

ÂTMANEPADA.

| | | |
|------------------------------|----------------------------|-----------------------------|
| 1. ऐष्ये <i>aishye</i> | ऐष्यावहि <i>aishyāvahi</i> | ऐष्यामहि <i>aishyāmahi</i> |
| 2. ऐष्यथाः <i>aishyathāḥ</i> | ऐष्येथां <i>aishyethām</i> | ऐष्यध्वं <i>aishyadhvam</i> |
| 3. ऐष्यत <i>aishyata</i> | ऐष्येतां <i>aishyetām</i> | ऐष्यन्त <i>aishyanta</i> |

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

| | | |
|--------------------------|-------------------------|------------------------|
| 1. इतास्मि <i>itāsmi</i> | इतास्वः <i>itāsvaḥ</i> | इतास्मः <i>itāsmāḥ</i> |
| 2. इतासि <i>itāsi</i> | इतास्यः <i>itāsthaḥ</i> | इतास्य <i>itāstha</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------|--------------------------|--------------------------|
| 1. इताहे <i>itāhe</i> | इतास्वहे <i>itāsvahe</i> | इतास्महे <i>itāsmāhe</i> |
| 2. इतासे <i>itāse</i> | इतासाथे <i>itāsāthe</i> | इताध्वे <i>itādhve</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

These terminations are clearly compounded of ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

| |
|---------------------------------|
| 1. बोधितास्मि <i>bodhitāsmi</i> |
| 2. बोधितासि <i>bodhitāsi</i> |
| 3. बोधिता <i>bodhitā</i> |

DUAL.

| |
|--------------------------------|
| बोधितास्वः <i>bodhitāsvaḥ</i> |
| बोधितास्यः <i>bodhitāsthaḥ</i> |
| बोधितारौ <i>bodhitārau</i> |

PLURAL.

| |
|-------------------------------|
| बोधितास्मः <i>bodhitāsmāḥ</i> |
| बोधितास्य <i>bodhitāstha</i> |
| बोधितारः <i>bodhitāraḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------|---------------------------------|---------------------------------|
| 1. बोधिताहे <i>bodhitāhe</i> | बोधितास्वहे <i>bodhitāsvahe</i> | बोधितास्महे <i>bodhitāsmāhe</i> |
| 2. बोधितासे <i>bodhitāse</i> | बोधितासाथे <i>bodhitāsāthe</i> | बोधिताध्वे <i>bodhitādhve</i> |
| 3. बोधिता <i>bodhitā</i> | बोधितारौ <i>bodhitārau</i> | बोधितारः <i>bodhitāraḥ</i> |

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

| | | |
|--------------------------|-------------------------|------------------------|
| 1. एतास्मि <i>etāsmi</i> | एतास्वः <i>etāsvaḥ</i> | एतास्मः <i>etāsmāḥ</i> |
| 2. एतासि <i>etāsi</i> | एतास्यः <i>etāsthaḥ</i> | एतास्य <i>etāstha</i> |
| 3. एता <i>etā</i> | एतारौ <i>etārau</i> | एतारः <i>etāraḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------|--------------------------|-------------------------|
| 1. एताहे <i>etâhe</i> | एतास्हे <i>etâsyahe</i> | एतास्मे <i>etâsmahe</i> |
| 2. एतासे <i>etâse</i> | एतासाथे <i>etâsâtthe</i> | एताध्वे <i>etâdhve</i> |
| 3. एता <i>etâ</i> | एतारौ <i>etârau</i> | एतारः <i>etârah</i> |

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

| | |
|------|--|
| Opt. | यां, याः, यात्, याव, यातं, यातां, याम, यात, युः, <i>yâm, yâh, yât, yâva, yâtam, yâtâm, yâma, yâta, yûh, we have</i> |
| Ben. | यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः. <i>yâsam, yâh, yât, yâsva, yâstam, yâstâm, yâsma, yâsta, yâsuh.</i> |

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास्व yâss* and *यास्त yâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pân. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय sîya* instead of *ईय îya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

| | |
|------|--|
| Opt. | ईय, ईयाः, ईत्, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्, <i>tyâ, tîhâh, tîâ, tvâhi, tyâthâm, tyâtâm, tmâhi, tdhvâm, trân, we have</i> |
| Ben. | सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्. <i>sîyâ, sîshthâh, sîshthâ, svâhi, sîyâsthâm, sîyâstâm, smâhi, sdhvâm, strân.</i> |

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhû*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishîya*; from *स्तु stu*, Opt. Âtm. *स्तुषीत stuvîta*, Aor. *अस्तोष्ट astoshîta*, Ben. *स्तोषीष्ट stoshîshîta*; from *क्री k्री*, Opt. Âtm. *क्रीणीरन् k्रीnîran*, Aor. *अक्रेषत् akreshata*, Ben. *क्रेषीरन् kreshîran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोयैसं choryâsam*; but in Âtm. *चोरयिषीय chorayishîtyâ*. Denominative bases in *य y* drop *य y* in the Ben. Par.: *पुत्रीय putrîy*, Ben. *पुत्रीयासं putrîyâsam*; but in Âtm. *पुत्रीयिषीय putrîyishîtyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चित् chit*, Par. *चित्यासं chityâsam*, Âtm. *चेतिषीय chetishîtyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive *Parasmaipada*, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyāte*; Int. चेचीयते *chechīyāte*.

Final चृ *ri* is changed to रि *ri*. (Pāṇ. VII. 4, 28.)

कृ *kri*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyāte*. (The Intensive has चेक्रीयते *chekriyāte*, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ *ri* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pāṇ. VII. 4, 29.)

स्मृ *smri*, to remember; Ben. स्मयात् *smaryāt*; Pass. स्मर्यते *smaryāte*; Int. सास्मर्यते *sāsmaryāte*.

Also in चृ *ri*, to go; Ben. अयात् *aryāt*; Pass. अर्यते *aryāte*; Int. अरायते *arāryāte*.

Final चृ *ri* is changed to ईर् *ēr*, and, after labials, to ऊर् *ūr*.

स्तृ *strī*, to stretch; Ben. स्तीयात् *stīryāt*; Pass. स्तीर्यते *stīryāte*; Int. तेस्तीर्यते *testīryāte*.

पूर्य *pūrī*, to fill; Ben. पूयात् *pūryāt*; Pass. पूर्यते *pūryāte*; Int. पोपूर्यते *popūryāte*.

Exceptions: शी *śī* is changed to शय *śay*.

शी *śī*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is *Ātmanepadin*);

Pass. शय्यते *śayyāte*; Int. शाशय्यते *śāśayyāte*. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pāṇ. VII. 4, 24.)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh*. (Pāṇ. VII. 4, 23.)

Ben. ऊयात् *ūhyāt*; Pass. ऊर्यते *ūhyāte*.

Ben. समुसात् *samuhyāt*; Pass. समुस्यते *samuhyāte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyāte* or जन्यते *janyāte*;

Int. जाजायते *jājāyāte* or जंजन्यते *jañjanyāte*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyāte* or सन्यते *sanyāte*;

Int. सासायते *sāsāyāte* or संसन्यते *samsanyāte*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyāte* or खन्यते *khanyāte*;

Int. चाखायते *chākhāyāte* or चंखन्यते *chañkhanyāte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyāte* or तन्यते *tanyāte*; Int. तंतन्यते *tantanyāte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *ā*: ध्यै *dhyai*, ध्यायते *dhyāyāte*. Roots ending in आ *ā* retain it: पा *pā*, पायते *pāyāte*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called *घु ghū**, and the following verbs :

| | PASSIVE. | INTENSIVE. | BENEDICTIVE †. | GERUND. |
|-----------------------------|------------------------|-----------------------------|-------------------------|---------------------------|
| दा <i>dā</i> , to give | दीयते <i>dīyāte</i> | देदीयते <i>dedīyāte</i> | देयात् <i>deyāt</i> | प्रदाय <i>praddāya</i> |
| मा <i>mā</i> , to measure | मीयते <i>mīyāte</i> | मेमीयते <i>memīyāte</i> | मेयात् <i>meyāt</i> | प्रमाय <i>pramdāya</i> |
| स्था <i>sthā</i> , to stand | स्थीयते <i>sthyāte</i> | तेष्टीयते <i>teshtīyāte</i> | स्थेयात् <i>stheyāt</i> | प्रस्थाय <i>prasthāya</i> |
| गै <i>gai</i> , to sing | गीयते <i>gīyāte</i> | जेगीयते <i>jegīyāte</i> | गेयात् <i>geyāt</i> | प्रगाय <i>pragāya</i> |
| पा <i>pā</i> , to drink | पीयते <i>pīyāte</i> | पेपीयते <i>pepīyāte</i> | पेयात् <i>peyāt</i> | प्रपाय <i>prapāya</i> |
| हा <i>hā</i> , to leave | हीयते <i>hīyāte</i> | जेहीयते <i>jehīyāte</i> | हेयात् <i>heyāt</i> | प्रहाय <i>prahāya</i> |
| सो <i>so</i> , to finish | सीयते <i>sīyāte</i> | सेसीयते <i>seshtīyāte</i> | सेयात् <i>seyāt</i> | प्रसाय <i>prasāya</i> |

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* ‡, to sleep; वञ् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यजदि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्चात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्तः *uktāḥ*; Ger. उक्त्वा *uktvd*.

The यजदि *yaj* are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* ||, to cover; ह्वे *hve* ||, to call; वद् *vad*, to speak; श्वि *śvi* ||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश्च *vraśch*, to cut; प्रच्छ् *prachh*, to ask; भ्रज्ज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

ग्रह् *grah*; Ben. गृह्णात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvd*; Int. जरीगृह्यते *jariḡrihyāte*.

§ 395. शास् *sās*, to rule, substitutes शिष् *śiśh* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyāte*; Part. शिष्टः *śištāḥ*; Ger. शिष्ट्वा *śištvd*; Aor. अशिषत् *ásishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots दुदान्, दाण्, दो, देङ्, दुधान्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लयात् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असुषुपत् *asūshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *vevīyāte*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोशूयते *śosūyāte* or शेष्ठीयते *śeṣṭīyāte*. ह्वे *hve* forms Int. जोहूयते *johūyāte* (Pāṇ. VI. 1, 33). In the intensive चाय् *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. 1, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. 1, 29).

from संस् *srañs*, Part. स्रस्तः *srastáh*, Pass. स्रस्यते *srasyáte*, Ben. स्रस्यात् *srasyát*, Ger. स्रस्वा *srastvá*, Int. सनीस्रस्यते *sanísrasryáte*, Aor. अस्रसत् *ásrasat*; from रंज् *rañj*, Ben. रज्यात् *rajyát*, Pass. रज्यते *rajyáte*, Part. रक्तः *raktáh*, Ger. रक्ता *raktvá* (or रक्ता *rañktvá*, Pāṇ. vi. 4, 32).

§ 396. With regard to the benedictive *Âtm.* see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive *Âtm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च्च *ri* are left unchanged, whereas in other strengthening tenses they take *Guṇa* (§ 344). Final च्च *ri*, too, remains unchanged, and च्च *ri* becomes ईर् *ir*, or, after labials, ऊर् *úr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipstiyá*; पूरि *pūri*, to fill, पूरिष्य *pūrshtiyá*.

Benedictive.

PARASMAIPADA.

| | | |
|------------------------------|-------------------------------|-----------------------------|
| 1. बुध्यासं <i>budhyásam</i> | बुध्यास्व <i>budhyásva</i> | बुध्यास्तु <i>budhyásma</i> |
| 2. बुध्याः <i>budhyáh</i> | बुध्यास्तं <i>budhyástam</i> | बुध्यास्तु <i>budhyástā</i> |
| 3. बुध्यात् <i>budhyát</i> | बुध्यास्तां <i>budhyástām</i> | बुध्यासुः <i>budhyásuḥ</i> |

ÂTMANEPADA.

| | | |
|-------------------------------------|--------------------------------------|---------------------------------|
| 1. बोधिषीय <i>bodhishtyá</i> | बोधिषीवहि <i>bodhishtváhi</i> | बोधिषीमहि <i>bodhishtmáhi</i> |
| 2. बोधिषीष्टाः <i>bodhishstsháh</i> | बोधिषीयास्तां <i>bodhishtyásthām</i> | बोधिषीध्वं <i>bodhishtdhvám</i> |
| 3. बोधिषीष्ट <i>bodhishstshá</i> | बोधिषीयास्तां <i>bodhishtyástām</i> | बोधिषीरन् <i>bodhishtrán</i> |

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Âtmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Âtmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (*Chur*, *Caus.* *Denom.* &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

Intensive bases ending in *य*, preceded by a consonant, drop their *य*.

वेभिद्य् *bebhid̐y*, to sever; वेभिद्यते *bebhid̐yāte*, it is severed.

दीधी *didh̐t*, to shine, वेवी *vev̐t*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *didh̐t*, दीध्यते *didhyāte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

| 1. | 2. | 3. |
|---------------------------|---------------------------|------------------------|
| Pres. भूये <i>bhūyē</i> | भूयसे <i>bhūyāse</i> | भूयते <i>bhūyāte</i> |
| Impf. अभूये <i>ābhūye</i> | अभूयथाः <i>ābhūyathāḥ</i> | अभूयता <i>ābhūyata</i> |
| Opt. भूयेय <i>bhūyēya</i> | भूयेथाः <i>bhūyēthāḥ</i> | भूयेत <i>bhūyēta</i> |
| Imp. भूये <i>bhūyāt</i> | भूयस्व <i>bhūyasva</i> | भूयतां <i>bhūyātām</i> |

DUAL.

| | | |
|----------------------------------|------------------------------|-----------------------------|
| Pres. भूयावहे <i>bhūyāvāhe</i> | भूयेथे <i>bhūyēthe</i> | भूयेते <i>bhūyēte</i> |
| Impf. अभूयावहि <i>ābhūyāvāhi</i> | अभूयेथां <i>ābhūyēthām</i> | अभूयेतां <i>ābhūyētām</i> |
| Opt. भूयेवहि <i>bhūyēvāhi</i> | भूयेयाथां <i>bhūyēyāthām</i> | भूयेयातां <i>bhūyēyātām</i> |
| Imp. भूयावहे <i>bhūyāvāhai</i> | भूयेथां <i>bhūyēthām</i> | भूयेतां <i>bhūyētām</i> |

PLURAL.

| | | |
|----------------------------------|-----------------------------|---------------------------|
| Pres. भूयामहे <i>bhūyāmahe</i> | भूयध्वे <i>bhūyādhve</i> | भूयन्ते <i>bhūyānte</i> |
| Impf. अभूयामहि <i>ābhūyāmāhi</i> | अभूयध्वं <i>ābhūyādhvam</i> | अभूयन्त <i>ābhūyānta</i> |
| Opt. भूयेमहि <i>bhūyēmāhi</i> | भूयेध्वं <i>bhūyēdhvam</i> | भूयेन् <i>bhūyēran</i> |
| Imp. भूयामहे <i>bhūyāmahai</i> | भूयध्वं <i>bhūyādhvam</i> | भूयन्तां <i>bhūyāntām</i> |

General Tenses of the Passive.

§ 401. In the general tenses of the passive, *य* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The *य* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Ātmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs *अस्* *as* and *भू* *bhū* must be conjugated in the *Ātmanepada*, as well as *कृ* *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

| | | | |
|--|---|---------------------------|----------------|
| Thus, instead of अलविष्ट <i>álavishṭa</i> , we find अलवि <i>áláv-i</i> . | | | } First Form. |
| अबोधिष्ट <i>abodhishṭa</i> , | — | अबोधि <i>abodh-i</i> . | |
| अक्षिप्त <i>akshipta</i> , | — | अक्षेपि <i>akshep-i</i> . | |
| अनेष्ट <i>aneshṭa</i> , | — | अनायि <i>anây-i</i> . | } Second Form. |
| अकृत <i>akṛita</i> , | — | अकारि <i>akâr-i</i> . | |
| अदित <i>adita</i> , | — | अदायि <i>adây-i</i> . | |
| अस्तीष्ट <i>astīrshṭa</i> , | — | अस्तारि <i>astâr-i</i> . | |
| असृष्ट <i>asṛishṭa</i> , | — | असर्जि <i>asarj-i</i> . | |
| अदग्ध <i>adagḍha</i> , | — | अदाहि <i>adâh-i</i> . | |
| अदिक्षत <i>adikshata</i> , | — | अदेशि <i>adeś-i</i> . | |
| अघुक्षत <i>aghukshata</i> , | — | अगूहि <i>agûh-i</i> . | } Fourth Form. |
| अलिक्षत <i>alikhata</i> , | — | अलेहि <i>aleh-i</i> . | |
| अधुक्षत <i>adhukshata</i> , | — | अदोहि <i>adoh-i</i> . | |
| अधिक्षत <i>adhikshata</i> , | — | अदेहि <i>adeh-i</i> . | |

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.

दा dā, अदायि *adâyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयिषि *abhāvishi*, अभावयिष्ठाः *abhāvishṭhāḥ*, अभावि *abhāvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठाः *abhāvayishṭhāḥ*, अभावि *abhāvi*.

§ 406. Intensive bases in य y add the passive इ i, without Guṇa.

Int. बोभूय *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guṇa.

Int. बेभिद्य् *bebhid-y*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष्व् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

- रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pân. VII. 1, 63.) See § 345, ¹⁰.
 रध् *radh*, to kill, — अरंधि *arandhi*. (Pân. VII. 1, 61.)
 जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pân. VII. 1, 61.)
 भञ्ज् *bhañj*, to break, — अभञ्जि *abhañji* or अभञ्जि *abhñji*. (Pân. VI. 4, 33.)
 लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alábhi*. (Pân. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

- जन् *jan*, to beget, — अजनि *ajani*. (Pân. VII. 3, 35.)
 बध् *badh*, to strike, — अबधि *abadhi*. (Pân. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pân. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pân. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

| | | |
|------------------------------|-------------------------------|---|
| अलविषि <i>alavishi</i> | अलविष्वहि <i>alavishvahi</i> | अलविष्महि <i>alavishmahi</i> |
| अलविष्टाः <i>alavishṭhāḥ</i> | अलविषायां <i>alavishāthām</i> | अलविध्वं or °द्वं <i>alavidhvam or -dhvam</i> |
| अलावि <i>alāvi</i> | अलविषातां <i>alavishātām</i> | अलविषत <i>alavishata</i> |

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyē*, I shall be known.

Cond. अबोधिष्ये *ābodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishīyā*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drīś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

- Sing. 1. pers. अलाविषि *alāvi-shi*, by the side of अलविषि *alāvi-shi*.
 2. अलाविष्टाः *alāvi-shṭhāḥ*, — — अलविष्टाः *alāvi-shṭhāḥ*.
 3. अलावि *alāvi*, — — अलावि *alāvi*.

Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.

2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.

3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.

Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.

2. अलाविष्मं *alāvi-dhvam* or *द्वं-dhvam* — अलविष्मं *alāvi-dhvam* or *द्वं*.

3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.

Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.

Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.

Per. Fut. लाविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.

Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.

From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence

Aor. अचायिषि *achāyishi*, besides अचेषि *acheshi*, &c.

Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.

Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.

Per. Fut. चायिताहे *chāyitāhe*, — चेताहे *chetāhe*.

Ben. चायिषीय *chāyishīya*, — चेषीय *cheshīya*.

From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence

Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.

Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsye*.

Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsye*.

Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.

Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāsiya*.

From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence

Aor. अध्वारिषि *adhvārishi*, besides अध्वरिषि *adhvārishi* or अध्वरिषि *adhvārishi*.

Fut. ध्वारिष्ये *dhvārishye*, — ध्वरिष्ये *dhvārishye*.

Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वर्ताहे *dhvārtāhe*.

Ben. ध्वारिषीय *dhvārishīya*, — ध्वरीय *dhvārishīya* or ध्वरिषीय *dhvārishīya* *.

From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence

Aor. अघानिषि *aghānishi*, besides (अवधिषि *avadhishi*). Pāṇ. VI. 4, 62 †.

Fut. घानिष्ये *ghānishye*, — हनिष्ये *hanishye*.

Per. Fut. घानिताहे *ghānitāhe*, — हंताहे *hantāhe*.

Ben. घानिषीय *ghānishīya*, — (वधिषीय *vadhishīya*).

From दृश् *driś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence

Aor. अदर्शिषि *adarśishi*, besides अदृक्षि *adriksi*.

Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.

Per. Fut. दर्शिताहे *darśitāhe*, — द्रष्टाहे *drashtāhe*.

Ben. दर्शिषीय *darśishīya*, — दृक्षीय *driksīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grahītāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरमि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरमिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सतां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.); अदीपि *adīpi* or अदीपिष्ट *adīpishṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūrishṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिष्ट *atāyishṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. 1, 173.) Thus

| भवंति | भवंत् | Nom. S. भवन् | Acc. भवंतं | Instr. भवता &c. |
|-----------------|----------------|---------------|------------------|-----------------|
| <i>bhāvanti</i> | <i>bhāvant</i> | <i>bhāvan</i> | <i>bhāvantam</i> | <i>bhāvata</i> |
| तुदन्ति | तुदन्त् | तुदन् | तुदन्तं | तुदता &c. |
| <i>tudānti</i> | <i>tudānt</i> | <i>tudān</i> | <i>tudāntam</i> | <i>tudatā</i> |
| दीप्यन्ति | दीप्यन्त् | दीप्यन् | दीप्यन्तं | दीप्यता &c. |
| <i>dīvyanti</i> | <i>dīvyant</i> | <i>dīvyan</i> | <i>dīvyantam</i> | <i>dīvyatā</i> |

| चोरयंति | चोरयन्त् | Nom. S. चोरयन् | Acc. चोरयन्तं | Instr. चोरयता &c. |
|-------------------|------------------|-----------------|--------------------|-------------------|
| <i>choráyanti</i> | <i>choráyant</i> | <i>choráyan</i> | <i>choráyantam</i> | <i>choráyatá</i> |
| सुन्वन्ति | सुन्वन्त् | सुन्वन् | सुन्वन्तं | सुन्वता &c. |
| <i>sunvánti</i> | <i>sunvánt</i> | <i>sunván</i> | <i>sunvántam</i> | <i>sunvatá</i> |
| तन्वन्ति | तन्वन्त् | तन्वन् | तन्वन्तं | तन्वता &c. |
| <i>tanvánti</i> | <i>tanvánt</i> | <i>tanván</i> | <i>tanvántam</i> | <i>tanvatá</i> |
| ऋण्यन्ति | ऋण्यन्त् | ऋण्यन् | ऋण्यन्तं | ऋण्यता &c. |
| <i>krīṇānti</i> | <i>krīṇānt</i> | <i>krīṇán</i> | <i>krīṇāntam</i> | <i>krīṇatá</i> |
| अदन्ति | अदन्त् | अदन् | अदन्तं | अदता &c. |
| <i>adānti</i> | <i>adánt</i> | <i>adán</i> | <i>adántam</i> | <i>adatá</i> |
| जुह्वन्ति | जुह्वन्त् | जुह्वन् | जुह्वन्तं | जुह्वता (§ 184) |
| <i>júhvati</i> | <i>júhvat</i> | <i>júhvat</i> | <i>júhvatam</i> | <i>júhvatá</i> |
| रुधन्ति | रुधन्त् | रुधन् | रुधन्तं | रुधता &c. |
| <i>rundhānti</i> | <i>rundhánt</i> | <i>rundhán</i> | <i>rundhántam</i> | <i>rundhatá</i> |
| बोभुवन्ति Intens. | बोभुवन्त् | बोभुवन् | बोभुवन्तं | बोभुवता (§ 184) |
| <i>bóbhuvati</i> | <i>bóbhuvat</i> | <i>bóbhuvat</i> | <i>bóbhuvatam</i> | <i>bóbhuvatá</i> |

§ 415. The participle of the future is formed on the same principle.

| भविष्यन्ति | भविष्यन्त् | Nom. S. भविष्यन् | Acc. भविष्यन्तं | Instr. भविष्यता |
|---------------------|--------------------|-------------------|----------------------|--------------------|
| <i>bhavishyānti</i> | <i>bhavishyānt</i> | <i>bhavishyán</i> | <i>bhavishyántam</i> | <i>bhavishyatá</i> |

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the *स्* *s*, as it is always followed by a vowel, is changed to *श्* *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before *उः* *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate *इ* *i*, all verbs which, without counting the *उः* *uḥ*, are monosyllabic in the 3rd pers. plur., insert *इ* *i*. (See Necessary *इ* *i*, § 338, 1; Optional *इ* *i*, § 337, 8.)

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|-----------------------------------|--------------------------------------|--|--|--|
| बभूवुः <i>babhūvūḥ</i> | बभूवुषा <i>babhūvūshā</i> | बभूवान् <i>babhūvān</i> | बभूवांसं <i>babhūvāmsam</i> | बभूवद्भिः <i>babhūvādbhiḥ</i> |
| निन्युः <i>ninyūḥ</i> | निन्युषा <i>ninyūshā</i> | निनीवान् <i>ninivān</i> | निनीवांसं <i>ninivāmsam</i> | निनीवद्भिः <i>ninivādbhiḥ</i> |
| तुतुदुः <i>tutudūḥ</i> | तुतुदुषा <i>tutudūshā</i> | तुतुद्वान् <i>tutudvān</i> | तुतुद्वान्सं <i>tutudvāmsam</i> | तुतुद्वद्भिः <i>tutudvādbhiḥ</i> |
| दिदिबुः <i>didivūḥ</i> | दिदिबुषा <i>didivūshā</i> | दिदिवान् (§ 143) <i>didivān</i> | दिदिवांसं <i>didivāmsam</i> | दिदिवद्भिः <i>didivādbhiḥ</i> |
| चोरयामासुः <i>chorayāmasūḥ</i> | चोरयामासुषा <i>chorayāmasūshā</i> | चोरयामासिवान् <i>chorayānāsivān</i> | चोरयामासिवांसं <i>chorayāmasivāmsam</i> | चोरयामासिवद्भिः <i>chorayāmasivādbhiḥ</i> |

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|-------------------------------|---------------------------------|--------------------------------|------------------------------------|--------------------------------------|
| सुषुवुः <i>sushuvúḥ</i> | सुषुवुषा <i>sushuvúṣā</i> | सुषुवान् <i>sushuván</i> | सुषुवांसं <i>sushuváṁsam</i> | सुषुवद्भिः <i>sushuvádbhiḥ</i> |
| तेनुः <i>tenúḥ</i> | तेनुषा <i>tenúṣā</i> | तेनिवान् <i>teniván</i> | तेनिवांसं <i>teniváṁsam</i> | तेनिवद्भिः <i>tenivádbhiḥ</i> |
| चिक्रियुः <i>chikriyúḥ</i> | चिक्रियुषा <i>chikriyúṣā</i> | चिक्रीवान् <i>chikríván</i> | चिक्रीवांसं <i>chikríváṁsam</i> | चिक्रीवद्भिः <i>chikrívádbhiḥ</i> |
| आदुः <i>ádúḥ</i> | आदुषा <i>ádúṣā</i> | आदिवान् <i>ádiván</i> | आदिवांसं <i>ádiváṁsam</i> | आदिवद्भिः <i>ádivádbhiḥ</i> |
| जुहुवुः <i>juhuvúḥ</i> | जुहुवुषा <i>juhuvúṣā</i> | जुहुवान् <i>juhuván</i> | जुहुवांसं <i>juhuváṁsam</i> | जुहुवद्भिः <i>juhuvádbhiḥ</i> |
| रुरुधुः <i>rurudhúḥ</i> | रुरुधुषा <i>rurudhúṣā</i> | रुरुध्वान् <i>rurudhván</i> | रुरुध्वांसं <i>rurudhváṁsam</i> | रुरुध्वद्भिः <i>rurudhvádbhiḥ</i> |

§ 417. In five verbs, where the insertion of इः before वस् *vas* is optional (§ 337, 8), we get the following forms :

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. | |
|---------------------|---------------------------|-----------------------------|--|-----------------------------------|-------------------------------------|
| गम् <i>gam</i> | जग्मुः <i>jagmúḥ</i> | जग्मुषा <i>jagmúṣā</i> | जग्मिवान् or जगन्वान् * <i>jagmiván or jaganván</i> | जग्मिवांसं <i>jagmiváṁsam</i> | जग्मिवद्भिः <i>jagmivádbhiḥ</i> |
| हन् <i>han</i> | जघ्नुः <i>jaghnúḥ</i> | जघ्नुषा <i>jaghnúṣā</i> | जघ्निवान् or जघन्वान् <i>jaghniván or jaghanván</i> | जघ्निवांसं <i>jaghniváṁsam</i> | जघ्निवद्भिः <i>jaghnivádbhiḥ</i> |
| विद् <i>vid</i> | विविदुः <i>vividúḥ</i> | विविदुषा <i>vividúṣā</i> | विविद्वान् or विविदिवान् <i>vividván or vividiván</i> | विविद्वांसं <i>vividváṁsam</i> | विविद्वद्भिः <i>vividvádbhiḥ</i> |
| विज् <i>vis</i> | विविशुः <i>viviśúḥ</i> | विविशुषा <i>viviśúṣā</i> | विविश्वान् or विविशिवान् <i>viviśván or viviśiván</i> | विविश्वांसं <i>viviśváṁsam</i> | विविश्वद्भिः <i>viviśvádbhiḥ</i> |
| दृश् <i>dris</i> | ददृशुः <i>dadríśúḥ</i> | ददृशुषा <i>dadríśúṣā</i> | ददृश्वान् or ददृशिवान् <i>dadríśván or dadríśiván</i> | ददृश्वांसं <i>dadríśváṁsam</i> | ददृश्वद्भिः <i>dadríśvádbhiḥ</i> |

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *ána*.

बभूविरé *babhúviré*—बभूवानः *babhúvánáḥ*

चक्रिरé *chakriré*—चक्राणः *chakráṇáḥ*

ददिरé *dadiré*—ददानः *daddánáḥ*

§ 419. The participle present Âtmanepada has two terminations,—मान *mdna* for verbs of the First Division (§ 295), आन *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination ने *nte*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ánaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवन्ते *bháva-nte*—भवमानः *bháva-mánaḥ*तुदन्ते *tudá-nte*—तुदमानः *tudá-mánaḥ*दीव्यन्ते *dīvyā-nte*—दीव्यमानः *dīvyā-mánaḥ*चोरयन्ते *choráya-nte*—चोरयमाणः *choráya-mánaḥ*Pass. तुद्यन्ते *tudyá-nte*—तुद्यमानः *tudyá-mánaḥ*Caus. भावयन्ते *bhāváyā-nte*—भावयमानः *bhāváyā-mánaḥ*Des. बुभूषन्ते *búbhūsha-nte*—बुभूषमाणः *búbhūsha-mánaḥ*Int. बोधयन्ते *bodháyā-nte*—बोधयमानः *bodháyā-mánaḥ*

Second Division.

सुन्वते *sunv-áte*—सुन्वानः *sunv-ánáḥ*आप्नुवते *āpnuv-áte*—आप्नुवानः *āpnuv-ánáḥ*तन्वते *tanv-áte*—तन्वानः *tanv-ánáḥ*क्रीणते *krīṇ-áte*—क्रीणानः *krīṇ-ánáḥ*अदते *ad-áte*—अदानः *ad-ánáḥ*जुह्वते *júhv-ate*—जुह्वानः *júhv-ánáḥ*रुधते *rundh-áte*—रुधानः *rundh-ánáḥ*

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

भविष्यन्ते *bhavishyá-nte*—भविष्यमाणः *bhavishyá-mánaḥ*नेष्यन्ते *neshyá-nte*—नेष्यमाणः *neshyá-mánaḥ*तोष्यन्ते *totsyá-nte*—तोष्यमाणः *totsyá-mánaḥ*रधिष्यन्ते *edhishyá-nte*—रधिष्यमाणः *edhishyá-mánaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयन्ते *bhúyā-nte*—भूयमानः *bhúyā-mánaḥ*बुध्यन्ते *budhyá-nte*—बुध्यमानः *budhyá-mánaḥ*स्तूयन्ते *stúyā-nte*—स्तूयमानः *stúyā-mánaḥ*क्रियन्ते *kriyá-nte*—क्रियमाणः *kriyá-mánaḥ*भाव्यन्ते *bhāváyā-nte*—भाव्यमानः *bhāváyā-mánaḥ*

भाविष्यन्ते—भाविष्यमाणः

bhāvishyá-nte—*bhāvishyá-mánaḥ*

नायिष्यन्ते—नायिष्यमाणः

ndyishyá-nte—*ndyishyá-mánaḥ*Or like the Part. Fut. *Ātm.*

The Past Participle Passive in तः *táḥ* and the Gerund in त्वा *tvá*.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udatta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूरु *pún*, पवित्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvā* together, as they agree to a great extent, though not altogether.

I. तः *tāḥ* and त्वा *tvā*, with intermediate इ *i*.

§ 424. If तः *tāḥ* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvā* is regular.

शी *śi*, to lie down, शयितः *śayitāḥ* (Pāṇ. I. 2, 19); शयित्वा *śayitvā*.

खिद् *śvid*, to sweat, खेदितः *śveditāḥ* or खिन्नः *śvinndāḥ*; खेदित्वा *śveditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

खिद् *kshvid*, to drip, क्षेदितः *kshveditāḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhṛish*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mṛish*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *pavitāḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूङ् *pūṅ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitām* or द्योतितं *dyotitām*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If त्वा *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vṛit*, to exist, वर्तित्वा *varitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. I. 2, 23). पू *pū* (i. e. पूङ् *pūṅ*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई *i* or उ, ऊ *ū*, take Guṇa optionally (Pāṇ. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृष् *ṛish*, to thirst; मृष् *mṛish*, to bear; कृष् *kṛiṣ*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *ṛishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, त्वा *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛiḍ*, to delight, मृदित्वा *mṛiḍitvā* (Pāṇ. I. 2, 7); मृद् *mṛiḍ*, to rub, मृदित्वा *mṛiḍitvā*; गुष् *gudh*, to cover, गुषित्वा *gudhitvā*; क्लिष् *klīṣ*, to hurt, क्लिशित्वा *klīṣitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ *th* or फ *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pāṇ. I. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वञ्च् *vañch*, to cheat, and लुञ्च् *luñch*, to pluck (Pāṇ. I. 2, 24); वञ्चित्वा *vañchitvā* or वञ्चित्वा *vachitvā*.

II. तः *tāḥ* and त्वा *tvā*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *tāḥ* and त्वा *tvā* (Pāṇ. VI. 4, 15). शम् *śam*, to rest, शांतः *śāntāḥ*, शांत्वा *śāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before त्वा *tvā* (Pāṇ. VI. 4, 18). क्रम् *kram*, क्रांतः *krāntāḥ*, क्रांत्वा *krāntvā* or क्रन्त्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *tāḥ* and त्वा *tvā*. (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatāh*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratāh*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natāh*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatāh*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatāh*, गत्वा *gatvā*; मन् *man*, to think, मतः *matāh*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatāh*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत् *pramātya* (Pāṇ. VI. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragātya* or प्रगम्य *pragāmya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātāh*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātāh*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātāh*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ज् *j* and ऊ *ū*. (Pāṇ. VI. 4, 19.)

प्रच्छ् *prachh*, to ask, प्रुष्टः *prishṭāh* (§ 125), प्रुष्ट्वा *prishṭvā*; दिव् *div*, to play, द्यूनः *dyūnāh*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pāṇ. VI. 4, 21.)

मूर्च्छ् *murchh*, to faint, मूर्तः *mūrtāh*; तूर्व् *turv*, to strike, तूर्णः *tūrṇāh*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pāṇ. VI. 4, 20.)

ज्वर् *jvar*, to ail, जूर्णः *jūrṇāh*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूर्णः *tūrṇāh*, तूर्त्वा *tūrtvā*; सिव् *sriv*, to dry, सूतः *srūtāh*, सूत्वा *srūtvā*; अव् *av*, to protect, उतः *ūtāh*, ऊत्वा *ūtāh*; मव् *mav*, to bind, मूतः *mūtāh*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यातः *dhyātāh*, ध्यात्वा *dhyātvā*; or ई *ī*; गै *gai*, to sing, गीतः *gītāh*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *ī*; पा *pā*, to drink, पीतः *pītāh*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhītāh*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *dītāh*, दित्वा *dītvā* (Pāṇ. VII. 4, 40); सो *so*, to finish, सितः *sītāh*, सित्वा *sītvā*; मा *mā*, to measure, मितः *mitāh*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthītāh*, स्थित्वा *sthītvā*; धा *dhā*, to place, हितः *hitāh*, हित्वा *hitvā* (Pāṇ. VII. 4, 42); हा *hā*, to leave (हीनः *hīnāh*), हित्वा *hitvā* (Pāṇ. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*. शो *śo*, शितः *śītāh* or शीतः *śātāh*, शित्वा *śītvā* or शीत्वा *śātvā* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms :

दा *dā*, to give, forms दत्तः *dattāh*†, दत्त्वा *dattvā* (Pāṇ. VII. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फूतः *sphūtāh* (Pāṇ. VI. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तूतः *prastūtāh* (Pāṇ. VI. 1, 23) and प्रस्तूतः *prastūmah* (Pāṇ. VIII. 2, 54).

इयै *syai*, to curdle, forms शीनः *śīnāh*, and शीतः *śītāh*, cold; but संशयानः *samsyānāh*, rolled up (Pāṇ. VI. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnāh*; but प्यानः *pyānāh* after certain prepositions (Pāṇ. VI. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *tāh* and त्वा *tvā* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattāh*, प्रस्तः *prattāh*; सुदत्तः *sudattāh*, सूतः *sūtāh*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345, ¹⁰) lose it before तः *tāḥ* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastaḥ*, स्रत्वा *srastvā*.

But स्कंद *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्यंद *syand*, to flow, स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31), although their न *n* is otherwise liable to be lost. Part. स्कन्नः *skunnaḥ*, स्यन्नः *syannaḥ*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. VI. 4, 32). नष्टा *naṁshtvā* or नष्टा *nashṭvā* (but only नष्टः *nashṭaḥ*); रक्ता *raṁktvā* or रक्ता *raktvā* (but only रक्तः *raktaḥ*); मज्ज *majj*, to dive, मज्जन्त्वा *maṁktvā* or मज्जा *maktvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitaḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitaḥ*, चेक्रीयित्वा *chekriyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritaḥ*, चर्कित्वा *charkaritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Kṛi class, beginning with लृ *lū*, to cut, लूनः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जिनः *jīnaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in स् *ś*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तृ *stṛ*, स्तीर्णः *stīrṇaḥ*, spread; शीर्णः *śīrṇaḥ*, injured; दीर्णः *dīrṇaḥ*, torn; जीर्णः *jīrṇaḥ*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chhid*, छिन्नः *chhinnaḥ*, cut. But मद *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicatory जो *o*; भुज् *bhuj* (भुजो *bhujo*, Dhātupāṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in जा *d*, or र *e*, रे *ai*, जो *o*, changeable to जा *d* (Pāṇ. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pāṇ. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, त्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pāṇ. VII. 2, 27); while the participle of प्र *pr* is said to be पूतः *pūtaḥ* (Pāṇ. VIII. 2, 57); क्षीयः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीयः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakvāḥ*, ripe; शुष्कः *śuṣhkaḥ*, dry (Pāṇ. VI. 1, 206); क्षानः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीनः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshīvāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in ता *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛitāḥ*, done, becomes कृतवान् *kṛitāvān*, one who has done, but generally used as a definite verb. स कदं कृतवान् *sa kaṭam kṛitāvān*, he has made the mat; or in the feminine सा कृतवती *sā kṛitavatī*, and in the neuter तत्कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य *ya*.

§ 445. Compound verbs, but not verbs preceded by the negative particle च *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त् *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vi-jitya*. भू *bhū*, to carry, भूत्वा *bhūtvā*; but संभूय *sambhūya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pāṇ. VI. 4, 59).

* Pāṇ. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhātupāṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhātupāṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय्** *ay* before **य** *ya* (Pāṇ. VI. 4, 56): **संगमयति** *saṅgamáyati*, **संगमय्य** *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *táráyati*, **प्रतायै** *pratáyai*, having caused to advance. **प्रापयति** *prápáyati* forms **प्राप्य** *prápya* and **प्रापय्य** *prápáyya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392*), **मा** *má*, to measure, **स्था** *sthá*, to stand, **गा** *gá*, to sing or to go, **पा** *pá*, to drink or to protect, **हा** *há*, to leave, **सो** *so*, to finish, take **आ** *á*, not **ई** *í* (Pāṇ. VI. 4, 69). **दो** *do*, to cut, **अवदाय** *avaḍáyā*; **स्था** *sthá*, **प्रस्थाय** *prastháya*. But **पा** *pá*, to drink, may form **प्रपाय** *prapáyā* or **प्रपीय** *prapíya* (Sār.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇámya* or **प्रणत्य** *praṇátya*; **गम्** *gam*, to go, **आगम्य** *ágámya* or **आगत्य** *ágátya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहत्य** *prahátya*; **तन्** *tan*, **प्रतत्य** *pratátya*†. **खन्** *khan* and **जन्** *jan* form **खन्य** *khánya* or **खाय** *kháya*, **जन्य** *jánya* or **जाय** *jáya*.

§ 450. Verbs ending in **वृ** *rí* change it to **ई** *ír*, and, after labials, into **ऊ** *úr*. Ex. **वित्रीयै** *vitríya*, having crossed; **संपूर्यै** *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus **वे** *ve*, to weave, forms **प्रवाय** *praváyā*; **ज्या** *jyá*, to fail, **उपज्याय** *upajyáyā*; **व्ये** *vye*, to cover, **प्रव्याय** *pravyáyā*, but after **परि** *pari* optionally **परिव्याय** *parivyáyā* or **परिवीय** *parivíya* (Pāṇ. VI. I, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *í* into **आ** *á*. Thus **मी** *mí*, **मीनाति** *mínāti*, he destroys, and **मि** *mi*, **मिनोति** *minóti*, he throws, form **निमाय** *nimáyā*; **दी** *dí*, to destroy, **उपदाय** *upadáyā*; **ली** *lí*, to melt, optionally **विलाय** *viláyā* or **विलीय** *vilíya* (Pāṇ. VI. I, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनीयः aníyah, and यः yāḥ (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः** *kartavyah*, **करणीयः** *karaṇíyah*, **कार्यः** *káryah* †, faciendus. Ex. **धर्मस्त्वया कर्तव्यः** *dharmaṣ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs : **रमिर्यमिनमी हंतिरनुदाह्ता गमिर्मेनिः । तनु क्षण क्षिण क्षणकुणु वनु मनु नृणु घृणु ॥**

‡ Another suffix for forming verbal adjectives is **हलिम्** *elímah*, which is, however, of rare occurrence; **पक्व** *pach*, to cook, **पक्षेलिमा माषाः** *pachelímá māśhāḥ*, beans fit to cook; **भिदेलिम्** *bhidelímah*, briclike, fragile. (Pāṇ. III. I, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

| | | | | |
|--|-------------------------------|-----------------------------------|--------------------------------|--------------------------------------|
| Thus दा <i>dā</i> , to give | दाता <i>dātā</i> | दातव्यः <i>dātavyaḥ</i> | दानीयः <i>dāntyaḥ</i> | देयः <i>dēyaḥ</i> |
| गै <i>gai</i> , to sing | गाता <i>gātā</i> | गातव्यः <i>gātavyaḥ</i> | गानीयः <i>gāntyaḥ</i> | गेयः <i>geyaḥ</i> |
| जि <i>ji</i> , to conquer | जेता <i>jetā</i> | जेतव्यः <i>jetavyaḥ</i> | जयनीयः <i>jayantyaḥ</i> | जेयः <i>jeyaḥ</i> |
| भू <i>bhū</i> , to be | भविता <i>bhavitā</i> | भवितव्यः <i>bhavitavyaḥ</i> | भवनीयः <i>bhavanīyaḥ</i> | भव्यः <i>bhāvyaḥ</i> |
| कृ <i>kṛi</i> , to do | कर्ता <i>kartā</i> | कर्तव्यः <i>kartavyaḥ</i> | करणीयः <i>karaṇīyaḥ</i> | कार्यः <i>kāryaḥ</i> |
| जृ <i>jṛi</i> , to grow old | जरिता <i>jaritā</i> | जरितव्यः <i>jaritavyaḥ</i> | जरणीयः <i>jaraṇīyaḥ</i> | जार्यः <i>jāryaḥ</i> |
| क्षिद् <i>kshvid</i> , to sweat | क्षेदिता <i>kshveditā</i> | क्षेदितव्यः <i>kshveditavyaḥ</i> | क्षेदनीयः <i>kshvedantyaḥ</i> | क्षेद्यः <i>kshvedyaḥ</i> |
| बुध् <i>budh</i> , to know | बोधिता <i>bodhitā</i> | बोधितव्यः <i>bodhitavyaḥ</i> | बोधनीयः <i>bodhantyaḥ</i> | बोध्यः <i>bodhyaḥ</i> |
| कृष् <i>kṛish</i> , to draw | कर्है or क्रह्ता ¹ | कर्ह्यः or क्रह्यः ² | कर्षणीयः <i>karshaṇīyaḥ</i> | कर्ष्यः <i>kṛishyaḥ</i> ³ |
| कुच <i>kuch</i> ⁴ , to squeeze | कुचिता <i>kuchitā</i> | कुचितव्यः <i>kuchitavyaḥ</i> | कुचनीयः <i>kuchantyaḥ</i> | कुच्यः <i>kuchyaḥ</i> ⁴ |
| मिह् <i>miḥ</i> , to sprinkle | मेढा <i>medhā</i> | मेढव्यः <i>medhavyaḥ</i> | मेहनीयः <i>mehantyaḥ</i> | मेह्यः <i>mehyaḥ</i> |
| गम् <i>gam</i> , to go | गंता <i>gantā</i> | गंतव्यः <i>gantavyaḥ</i> | गमनीयः <i>gamanīyaḥ</i> | गम्यः <i>gamyaḥ</i> |
| द्रुश् <i>dṛiś</i> , to see | द्रष्टा <i>drashṭā</i> | द्रष्टव्यः <i>drashṭavyaḥ</i> | दर्शनीयः <i>darśantyaḥ</i> | द्रुश्यः <i>dṛiśyaḥ</i> |
| दंश् <i>daṁś</i> , to bite | दंष्टा <i>daṁshṭā</i> | दंष्टव्यः <i>daṁshṭavyaḥ</i> | दंशनीयः <i>daṁśantyaḥ</i> | दंश्यः <i>daṁśyaḥ</i> |
| Caus. भावय् <i>bhāvay</i> , to cause to be | भावयिता <i>bhāvayitā</i> | भावयितव्यः <i>bhāvayitavyaḥ</i> | भावनीयः <i>bhāvanīyaḥ</i> | भाव्यः <i>bhāvyaḥ</i> |
| Des. बुभूष् <i>bubhūsh</i> , to wish to be | बुभूषिता <i>bubhūshitā</i> | बुभूषितव्यः <i>bubhūshitavyaḥ</i> | बुभूषणीयः <i>bubhūshaṇīyaḥ</i> | बुभूष्यः <i>bubhūshyaḥ</i> |
| Int. बोभूय् <i>bobhūy</i> | बोभूयिता <i>bobhūyitā</i> | बोभूयितव्यः <i>bobhūyitavyaḥ</i> | बोभूयनीयः <i>bobhūyantyaḥ</i> | बोभूय्यः <i>bobhūyyaḥ</i> |
| Int. बोभू <i>bobhū</i> | बोभविता <i>bobhavitā</i> | बोभवितव्यः <i>bobhavitavyaḥ</i> | बोभवनीयः <i>bobhavanīyaḥ</i> | बोभव्यः <i>bobhavyaḥ</i> |
| Int. बेभिद्य् <i>bebhidy</i> | बेभिदिता <i>bebhiditā</i> | बेभिदितव्यः <i>bebhiditavyaḥ</i> | बेभिदनीयः <i>bebhidantyaḥ</i> | बेभिद्यः <i>bebhidyāḥ</i> |

§ 455. In order to form the adjective in अनीयः *antyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीयः *antyaḥ* instead. Guṇa-vowels before अनीयः *antyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhantyaḥ*; मिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidantyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (ख्यत् *nyat*, &c.) it is

¹ *karshṭā* or *krashṭā*.

² *karshṭavyaḥ* or *krashṭavyaḥ*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have ण् *ṇ* or इ *i*. This termination is ख्यत् *nyat*.

generally sufficient to take the adjective in *अनीयः anīyah* and to cut off *अनी anī*. Thus *भवनीयः bhav-anī-yah* becomes *भव्यः bhavyah*; *चेतनीयः chet-anī-yah*, *चेतः chetyah*; *वयनीयः vay-anī-yah*, *वेयः veyah*; *बोधनीयः bodh-anī-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final *आ á*, *ए e*, *ऐ ai*, *ओ o*, become *ए e*. *दा dd*, to give, *देयः deyah*; *गै gai*, to sing, *गेयः geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई ī* take Guṇa, as before *अनीयः anīya*; *जि ji*, *जेयः jeyah*, to be conquered, different from *जय्यः jayyah*, conquerable; *क्षि kshi*, to destroy, *क्षेयः ksheyah*, different from *क्षय्यः kshayyah*, destructible (Pân. VI. 1, 81). Final *उ u* and *ऊ ū*, under the same circumstances, are changed to *अव av*, or, after *अवश्यः avasya*, when a high degree of necessity is expressed, to *आव dv*; *भव्यः bhavyah* or *अवश्यभाव्यः avasya-bhavyah*; *विप्रेक्ष्य शुचिना भाव्यं vipreṇa śuchinā bhāvyam*, a Brāhman must be pure. Final *उ u* if it appears as *उव uv* before *अनीयः anīya*, appears as *ऊ ū* before *या ya*; *गु gu*, to sound, *गुवनीयः guvanīya*, *गूय gūya*.
3. Final *चृ ri* and *क्षृ ri* before *यः yah*, but not before *अनीयः anīyah*, take Vriddhi instead of Guṇa. *कार्यः kāryah*; *पार्यः pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate *चृ ri*, which takes Guṇa before *अनीयः anīyah*, does not take Guṇa before *यः yah*, with few exceptions; *वृध्यः vridhyah*, *दृश्यः drīsyah* (Pân. III. 1, 110). But *कृप् krip*, to do, forms *कल्प्यः kalpyah*; *चृत् chrit*, to kill, *चर्त्यः chartyah* (Pân. III. 1, 110); *वृष् vrish*, to sprinkle, *वृष्यः vrishyah* or *वर्ष्यः varshyah* (Pân. III. 1, 120). Penultimate *क्षृ ri* becomes *ईर् īr*; *कृत् kṛt*, *कीर्त्यः kīrtiyah*.
5. Penultimate *इ i* and *उ u* take Guṇa before *यः yah*, as before *अनीयः anīyah*; *विद् vid*, *वेद्यः vedyah*; *शुष् sush*, *शोष्यः śoshyah*.
6. Penultimate *अ a*, prosodially short, before *यः yah*, but not before *अनीयः anīyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); *हस् has*, to laugh, *हास्यः hāsyah*; *वह vah*, *वाह्यः vāhyah*. But *शप् śap*, to curse, *शप्यः śapyah*; *लभ् labh*, *लभ्यः labhyah*. The *अ a* remains likewise short in *शक्यः śakyah*, from *शक् śak*, to be able; in *सह्यः sahyah*, from *सह sah*, to bear (Pân. III. 1, 99), and some other verbs*. *खन् khan* forms *खेयः kheyah* (Pân. III. 1, 111), which, however, may be derived from *खै khai*, to dig; *हन् han*, *वध्यः vadhyah* or *घातः ghātyah*.

* Pāṇini (III. 1, 100) mentions only *गद् gad*, *मद् mad*, *चर् char*, *यम् yam*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Śakādi verbs, *शक् śak*, *सह sah*, *गद् gad*, *मद् mad*, *चर् char*, *यम् yam*, *तक् tak*, *शस् śas*, *चत् chat*, *यत् yat*, *पत् pat*, *जन् jan*, *हन् han*, (*वध् vadh*), *शल्ल śal*, *रुच् ruch*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pāṇ. III. 1, 109, Kāśikā); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pāṇ. III. 1, 107. ब्रह्मभूय गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); शास् *śās*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृत् *vṛi*, to choose, वृत्त्यः *vṛityaḥ*; दृ *dri*, to regard, दृत्यः *drityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *kṛityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाच्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रुच् *rich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, अर्च्यं *archyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुद् *budh*, बोधितुं *bódhitum*. (See § 454.) Ex. कृष्णं द्रुष्टुं व्रजति *krishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālaḥ*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix च् *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaiddhāṅkaram*, having divided; उच्चैःकारं *uchchāiḥkaram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhâváyati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई i, उ u and ऊ u, चृ ri and च्र ri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी nî, to lead, नाययति náyayati, he causes to lead.

प्लु plu, to swim, प्लावयति plāvayati, he makes swim.

भू bhû, to be, भावयति bhāvayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kri, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, चृ ri, ळ li, followed by a single consonant, take Guṇa; च्र ri becomes ईr tr.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध् budh, to know, बोधयति bodhayati, he makes know.

कृत् krit, to cut, कर्तयति kartayati, he causes to cut.

क्लृप् kḷip, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádayati, he sets.

पत pat, to fall, पातयति pátayati, he fells.

Exceptions:

- I. Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmayate, he desires; Caus. कामयति kāmayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति āmayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmayati, he makes eat.

शम् śam, if it means to see, शाम्यति śamyati, he sees; Caus. शामयति śamayati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yāmayati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
नामयति *nāmayati* or **नमयति** *namayati*, he bends. If preceded by a preposition, the
 vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
वामयति *vāmayati* or **वमयति** *vamayati*, he makes vomit. If preceded by a preposition,
 the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

| Root. | 3rd Pers. Sing. Pres. Par. | 3rd Pers. Sing. Aor. Passive. |
|---|------------------------------------|---|
| 1. घट् <i>ghaṭ</i> , to strive | घटयति <i>ghaṭayati</i> | अघटि or अघाटि <i>aghāṭi</i> |
| 2. व्यथ् <i>vyath</i> , to fear | व्यथयति <i>vyathayati</i> | अव्यथि or अव्याथि <i>avyāthi</i> |
| 3. प्रथ् <i>prath</i> , to be famous | प्रथयति <i>prathayati</i> | अप्रथि or अप्राथि <i>aprāthi</i> |
| 4. मृद् <i>mrād</i> , to rub | मृदयति <i>mradayati</i> | अमृदि or अमृदि <i>amrādi</i> |
| 5. कृप् <i>krap</i> , to pity | कृपयति <i>krapayati</i> | अकृपि or अकृपापि <i>akrāpi</i> |
| 6. त्वर् <i>tvar</i> , to hurry | त्वरयति <i>tvarayati</i> | अत्वरि or अत्वारि <i>atvāri</i> |
| 7. ज्वर् <i>jvar</i> , to burn with fever | ज्वरयति <i>jvarayati</i> | अज्वरि or अज्वारि <i>ajvāri</i> |
| 8. नट् <i>naṭ</i> , to dance | नटयति <i>naṭayati</i> | अनटि or अनाटि <i>anāṭi</i> |
| 9. अश्र् <i>śrath</i> , to kill | अश्रयति <i>śrathayati</i> | अश्रथि or अश्राथि <i>asrāthi</i> |
| 10. वन् <i>van</i> , to act † | प्रवणयति <i>pravanayati</i> | प्रावनि or प्रावानि <i>prāvāni</i> |
| 11. ज्वल् <i>jval</i> , to shine † | प्रज्वलयति <i>prajvalayati</i> | प्राज्वलि or प्राज्वालि <i>prājvāli</i> |
| 12. स्मृ <i>smṛi</i> , to regret | स्मरयति <i>smarayati</i> | अस्मरि or अस्मारि <i>asmāri</i> |
| 13. दृढ् <i>dhṛi</i> , to respect, (not to tear) | दरयति <i>darayati</i> | अदरि or अदारि <i>adāri</i> |
| 14. आर् <i>śrā</i> , to boil | अपयति <i>śrapayati</i> | अश्रपि or अश्रापि <i>asrāpi</i> |
| 15. क्षा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive | क्षपयति <i>jñapayati</i> | अक्षपि or अक्षापि <i>ajñāpi</i> |
| 16. चल् <i>chal</i> , to tremble | चलयति <i>chalayati</i> | अचलि or अचालि <i>achāli</i> |
| 17. मद् <i>mad</i> , to rejoice, &c. | मदयति <i>madayati</i> | अमदि or अमादि <i>amādi</i> |
| 18. ध्वन् <i>dhvan</i> , to sound, to ring | ध्वनयति <i>dhvanayati</i> | अध्वनि or अध्वानि <i>adhvāni</i> |
| 19. दल् <i>dal</i> , to cut | दलयति <i>dalayati</i> (optional) | अदलि or अदालि <i>adāli</i> |
| 20. वल् <i>val</i> , to cover | वलयति <i>valayati</i> (optional) | अवलि or अवालि <i>avāli</i> |
| 21. खल् <i>skhal</i> , to drop | खलयति <i>skhalayati</i> (optional) | अखलि or अखालि <i>askhāli</i> |
| 22. तप् <i>trap</i> , to be ashamed | तपयति <i>trapayati</i> | अत्रपि or अत्रापि <i>atrāpi</i> |
| 23. क्षै <i>kshai</i> , to wane | क्षपयति <i>kshapayati</i> | अक्षपि or अक्षापि <i>akshāpi</i> |

* Dhātupāṭha 19, 67. जल हल अल नमां अनुपसर्गाद्वा (निह्) (जलहलेननुपसृष्टस्यैव वैकल्पिकमिहबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i.e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

| | | |
|---|--|---------------------------------|
| 24. जन् <i>jan</i> (Div), nasci | जनयति <i>janayati</i> | अजनि or अजानि <i>ajāni</i> |
| 25. जृ <i>jṛ</i> (Div), to grow old | जरयति <i>jarayati</i> | अजरि or अजारि <i>ajāri</i> |
| 26. रंज् <i>rañj</i> (Bhū), to hunt, to dye* | रजयति or रंज ^० <i>rajayati</i> or <i>rañja-</i> | अरजि or अराजि <i>arāji</i> |
| 27. ग्ल् <i>glā</i> † or ग्लै <i>glai</i> , to fade | गुपयति or ग्लापयति <i>glāpayati</i> | अग्लपि or अग्लापि <i>aglāpi</i> |
| 28. स्ना <i>snā</i> †, to wash | अपयति or स्नापयति <i>snāpayati</i> | अस्नपि or अस्नापि <i>asnāpi</i> |
| 29. वन् <i>van</i> †, to cherish | वनयति or वानयति <i>vānayati</i> | अवनि or अवानि <i>avāni</i> |
| 30. फण् <i>phaṇ</i> , to go | फणयति or फणायति(?) <i>phāṇayati</i> | अफणि or अफाणि <i>aphāṇi</i> |

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches ‡. (Pāṇ. VI. 1, 48.)

2. चृ *ṛi*, to go, चृच्छति *ṛichchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

3. क्लृ *knūy*, to sound, क्लृणाति *knūndti*; Caus. क्लोपयति *knopayati*, he causes to sound.

4. क्री *krī*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.

5. क्ष्मा *ksh māy*, to tremble, क्ष्मायते *ksh māyate*; Caus. क्ष्मापयति *ksh māpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mṛgān* *rajayati* *mṛgān*, he hunts deer; रंजयति *vastrāṇi* *rañjayati* *vastrāṇi*, he dyes clothes. We may also form अरंजि *arañji*, but अराजि *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घाप्रप्तेः (पा० ३. ३. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67–68. See note (on preceding page).

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्यापयति *pratyāpayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pân. VI. 1, 54.)
7. चो *chho*, to cut, च्यति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pân. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, वायति *vāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रञ्ज *bhrājj*, to roast, भृञ्जति *bhrījjati*; Caus. भ्रञ्जयति *bhrājjayati*, he makes roast, or भञ्जयति *bharjjayati*, from भृञ् *bhrīj*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pân. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pân. VII. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *liyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pân. VII. 3, 39). The meaning varies; see Pân. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pân. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वावयति *vāvayati*, he causes to weave.
26. वेची *vevī*, to conceive, वेचीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृ *vī*, to choose, वृनाति *vīnāti*; Caus. वृपयति *vīpayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शतयति *śatayati*, he fells; but not, if it means to move. (Pân. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *śo*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smdayayati*, he causes a smile by something. (Pāṇ. VI. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. VII. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghādayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, ०ते, *kārayati*, -te; Impf. अकारयत्, ०त, *akārayat*, -ta; Opt. कारयेत्, ०त, *kārayet*, -ta; Imp. कारयतु, ०तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, ०चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, ०त, *achīkarat*, -ta; Fut. कारयिष्यति, ०ते, *kārayiṣhyati*, -te; Cond. अकारयिष्यात्, ०त, *akārayiṣhyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayiṣhīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभवयिष्ये *abhāvayishye* or अभविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभवयिषि *abhāvayishi* or अभविषि *abhāvishi*.

2. p. अभवयिषाः *abhāvayishhāḥ* or अभविषाः *abhāvishhāḥ*.

3. p. अभवि *abhāvi*.



CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *स्* *s* to the root. Thus from *भू bhū*, to be, *बुभूष् bubhūsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like *Tud* roots. *बुभूषामि bubhūshāmi*, *बुभूषसि bubhūshasi*, *बुभूषति bubhūshati*, *बुभूषावः bubhūshdvah*, &c.

§ 469. The roots which take the intermediate *इ i* have been given before (§ 331, 340), as well as those which take intermediate *ई ī*. Thus from *विद् vid*, to know, *विविदिष् vividish*, to wish to know; from *तृ trī*, to cross, *तितरिष् titarish* or *तितरीष् titarīsh*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by *Guṇa*, if they take the intermediate *इ i*. Thus *बुध् budh* forms *बुबोधिषति bubodhishati*; *दिष् div*, *दिदेविषति didevishati*; also *कृ कृ*, *चिकरिषति chikarishati*; *दृ दृ*, *दिदरिषति didarishati*. But *भिद् bhid*, Des. *बिभित्सति bibhītsati* (Pân. I. 2, 10); *गुह् guh*, *जुगुषति jughukshati* (Pân. VII. 2, 12). In fact, no *Guṇa* without intermediate *इ i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; *रुद् rud*, *रुरुदिषति rurudishati*. Other bases may be strengthened optionally; *द्युत् dyut*, *दिद्युतिषते didyutishate* or *दिद्योतिषते didyotishate*. Certain bases which do not take intermediate *इ i* are actually weakened; *स्वप् swap*, *सुषुप्सति sushupsati*.

1. Verbs which do *not* take *Guṇa*, though they have intermediate *इ i*.

रुद् rud, to cry, *रुरुदिषति rurudishati*; *विद् vid*, to know, *विविदिषति vividishati*; *मुष् mush*, to steal, *मुमुषिषति mumushishati*. (Pân. I. 2, 8.)

2. Verbs which may or may not take *Guṇa*, though they have intermediate *इ i*.

Verbs beginning with consonants, and ending in any single consonant, except *य y* or *व v*, and having *इ i* or *उ u* for their vowel. (Pân. I. 2, 26.)

द्युत् dyut, *दिद्युतिषते didyutishate* or *दिद्योतिषते didyotishate*.

But *दिष् div*, *दिदेविषति didevishati* or, without *इ i*, *दुद्यूषति dudyūshati* (Pân. VII. 2, 49); *वृत् vṛt*, *विवर्तिषते vivartishate* or *विवृत्सति vivṛtsati*.

3. Verbs ending in *इ i* or *उ u*, not taking intermediate *इ i*, lengthen their vowel; final *ञ ञ* *ri* and *ञ ञ* *ri* become *ई ī*, and, after labials, *ऊ ū*. (Pân. VI. 4, 16.)

जि ji, to conquer, *जिगीषति jigīshati*; *यु yu*, to mix, *युयूषति yuyūshati*.

कृ कृ, to do, *चिकीर्षति chikīrshati*; *तृ trī*, to cross, *तितरीषति titrīshati*.

मृ mṛ, to die, *मुमूर्षति mumūrshati*; *पृ pṛ*, to fill, *पुपूरषति pupūrshati*.

If, however, they take intermediate *इ i*, they likewise take *Guṇa*.

स्मि smi, to smile, *सिस्मयिषते sisamayishate*; *पू pū*, to purify, *पिपयिषते pipavishate*; *गृ grī*, to swallow, *जिगरिषति jigarishati*; *दृ dṛ*, to respect, *दिदरिषते didarishate*.

4. गम् *gam*, to go, as a substitute for इ i, to go, and हन् *han*, to kill, lengthen their vowel before the स् s of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigāmsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighāmsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titāmsati* or तितंसति *titāmsati*; but also तितनिषति *titanishati*. (Pāṇ. vii. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् n and lengthens the vowel before the स् s of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिषांसति *sishāmsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रह् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛkshati*.

स्वप् *svap*, सुषुप्ति *sushupsati*.

प्रह् *prachh*, पिपृच्छति *pipṛcchhishati*.

8. The following verbs shorten their vowel to इ i before the स् s of the desiderative, insert त् t (Pāṇ. vii. 4, 54), and reject the reduplication.

मी *mī* (मीनाति *mīndāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मिमीते *mimīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *daddāti*, to give, ददन् *dān*, Dh. P. 25, 9, ददन् *dān*, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देन् *deñ*, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication :

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिष्यति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñāpsati*.

वृध् *ṛidh*, to grow (वृध्नोति *ṛidhnoti*), Des. ईर्त्सति *īrtsati*.

दंभ् *dambh*, to deceive (दंभ्नोति *dabhnoti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhipsati*.

मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *munukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राधयति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बध् *badh*, बीभत्सते *bibhatsate*, he loathes. दान् *dān*, दीदांसते *dīdānsate*, he straightens.
 शान् *śān*, शीशांसते *śīśānsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati* ; स्था *sthā*, तिष्ठासति *tishṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p*, भ् *bh*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yiyaṇishati*, and Caus. Desid. यियावयिषति *yiyaṇishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots सु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *sru*, सिस्त्रावयिषति *sistrāvayishati* or सुस्त्रावयिषति *sustrāvayishati* ; but the simple desiderative सुसृषति *susrūshati* only.

स्वापय् *svāpay*, the Caus. of स्वप् *svap*, forms सुष्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उददिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubji-jishati*.

In ईर्श्य *īrshy* the last consonant is reduplicated.

ईर्श्य *īrshy*, ईर्ष्यिषति *īrshyiy-ishati* or ईर्ष्यिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंङ् *kaṇḍyati* (§ 498) the final य् *y* is reduplicated.

कंङ् *kaṇḍy*, कंङ्गिषति *kaṇḍyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचिषति *chichishati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिगीषति *jigīshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus **अद्** *at*, to go, though beginning with a vowel, forms **अदाद्गते** *atátýate*, he wanders about; **अज्** *as*, to eat, **अजाज्यते** *asásýate*; **अृ** *ri*, to go, **अरार्यते** *araryate* and **अरति** *ararti* (Siddh.-Kaum. vol. II. p. 216); **अर्णु** *úrnu*, to cover, **अर्णोनूयते** *úrnonúyate* (Pân. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding **य** *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. **भू** *bhú*, **बोभूयते** *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. **भू** *bhú*, **बोभवति** *bóbhaviti* or **बोभोति** *bóbhoti*.

The Âtmanepada would be **बोभूते** *bobhúte*.

Roots ending in vowels retain the **य** *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence **बोभूयिता** *bobhúyitá*, but **सोसूचिता** *sosúchitá*. (Pân. VI. 4, 49.)

§ 481. When **य** *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: **चि** *chi*, to gather, **चेचीयते** *chechíyate*; **शृ** *śru*, to hear, **शोश्रूयते** *śośrúyate*. **धा** *á* is changed to **ई** *ī*: **धा** *dhá*, to place, **देधीयते** *dedhíyate*. **अृ** *ri* becomes **ईर** *īr*, or, after labials, **अर्** *úr*: **नृ** *trī*, to cross, **तेतीर्यते** *tetíryate*; **पृ** *prī*, to fill, **पोपूर्यते** *popúryate*. Final **अृ** *ri*, however, when following a simple consonant, is changed to **री** *rī*, not to **रि** *ri*: **कृ** *kri*, to do, **चेक्रीयते** *chekrīyate*. When following a double consonant it is changed to **अर्** *ar*: **स्मृ** *smṛi*, to

remember, *समर्यते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from *बोभूय bobhūya*, *बोभूयिता bobhū-y-itā*; from *बेभिद्य bebhidyā*, *बेभिदिता bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *tri*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from *बोबुध bobudh*, *बोबोधि bobodhmi*; but *बोबुधः bobudhmaḥ*. From *बोभू bobhū*, *बोभोमि bobhomi*, *बोभवानि bobhavāni*; but *बोभूयः bobhūmayāḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted :

बोबोधि bobodhmi or *बोबुधीमि bobudhīmi*; *बोभोमि bobhomi* or *बोभवामि bobhavāmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence *बोबुधीमि bobudhīmi*, *बोबुधानि bobudhāni*, *अबोबुधं abobudham*. From *विद् vid*,

| PRESENT. | IMPERFECT. | IMPERATIVE. |
|--|--|---|
| वेवेमि or वेविदीमि <i>vevedmi or vevidīmi</i> | अवेविदं <i>avevidam</i> | वेविदानि <i>vevidāni</i> |
| वेवेसि or वेविदीषि <i>veveti or vevidīṣi</i> | अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i> | वेविद्धि <i>veviddhi</i> |
| वेवेति or वेविदीति <i>veveti or vevidīti</i> | अवेवेत् or अवेविदीत् <i>avevet or avevidīti</i> | वेवेतु or वेविदीतु <i>vevetu or vevidītu</i> |
| वेविद्वाः <i>vevidvāḥ</i> , &c. | अवेविद्ध <i>avevidva</i> | वेविदाव <i>vevidāva</i> |

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and आ *a* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroshṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate*; तोत्रौक्ति *totraukti*.

रेक् *rek*, to suspect, रेक्क्य *rekya*, रेरेक्क्यते *rerekyate*; रेरेक्कि *rerekti*.

कृ *kri*, to do, क्रिय *kriya*, चेक्रीयते *chekriyate* (Pāṇ. VII. 4, 27); चर्कति *charkarti*.

कृ *krī*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकति *chākarti*. (§ 482.)

पृ *prī*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāparti*.

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मरति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *srañs*, ध्वस् *dhvañs*, भ्रस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवञ्चीति *vanīvañchīti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī sraśyate*; सनीसंसीति *santīsrāñsīti*.

ध्वस् *dhvañs*, to fall, दनीध्वस्यते *da nī dhvaśyate*; दनीध्वंसितीति *danīdhvañsīti*.

भ्रस् *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhraśyate*; बनीभ्रंसितीति *banībhrañsīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसीति *chanīkāsīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कन्द *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chanīskandīti*.

§ 486. Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघम्यते *jaṅghamyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ्ज् *bhañj*, to break, पञ्ज् *pañj*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañś*, दंदश्यते *dañśasyate*; दंदशीति *dañśāśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrti*.

पंपुल्यते *pamphulyate* and पंपुलीति *pamphulīti* or पंपुल्वि *pamphulvi*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vrit*, वरीवृत्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

ववृतीति *va r vṛitīti*.

वर्वति *varvarti*.

वरिवृतीति *va rī vṛitīti*.

वरिवति *varivarti*.

वरीवृतीति *va rī vṛitīti*.

वरीवति *varīvarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मरति *sāsmarti*.

§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

| | | |
|--------------------------------|------------------------------|---------------------------|
| कृ <i>kṛi</i> ; | चकरोति <i>cha r karṭi</i> . | चर्कति <i>charkarṭi</i> . |
| चरिकरोति <i>cha ri karṭi</i> . | चरिकर्ति <i>charikarṭi</i> . | |
| चरीकरोति <i>cha rī karṭi</i> . | चरीकर्ति <i>charīkarṭi</i> . | |

§ 491. A few frequentative bases are peculiar in the formation of their base *.

स्वप् *svap*, to sleep, सोषुष्यते *soshupyate*; but सास्वप्ति *sāsvapti*. (Pāṇ. VI. 1, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्यति *saṁsyanti*.

वे *vyē*, to cover, वेवीयते *veviyate*; but वाव्यति *vāvyāti*; or (§ 483) वाव्येति *vāvyeti*.

वञ् *vaś*, to desire, वावश्यते *vāvaśyate*; वावष्टि *vāvaśṭi*. (Pāṇ. VI. 1, 20.)

चाय् *chāy*, to regard, चेकीयते *chekiyate*; चेकेति *cheketi*. (Pāṇ. VI. 1, 21.)

प्याय् *pyāy*, to grow, पेपीयते *pepiyate*; पाप्यति *pāpyāti*. (Pāṇ. VI. 1, 29.)

प्वि *svi*, to swell, शोशूयते *śośūyate* or शेष्वीयते *śeśviyate*; शेष्वेति *śeśveti*. (Pāṇ. VI. 1, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghñiyate*; जंघति *jaṅghanti*. (Pāṇ. VII. 4, 30, vārt.)

घ्रा *ghrā*, to smell, जेघ्नीयते *jeghñiyate*; जाघ्नाति *jāghnāti*. (Pāṇ. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्मीयते *dedhmīyate*; दाध्माति *dādhmāti*. (Pāṇ. VII. 4, 31.)

गृ *grī*, to swallow, जेगिल्यते *jegilyate*; जागर्ति *jāgarti*. (Pāṇ. VIII. 2, 20.)

शि *śi*, to lie down, शाशय्यते *śāśayyate*; शेसेति *śeśeti*. (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyishayishati*, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yañ* would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anāṅakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82–92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyâ-Kaumudî forms सोषोति *soshopti*, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वपीति *sāsvapti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chekiyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिते *sesinte*, because it is in the Âtm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवाचकार *bobhavāchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *इयेन syena*, hawk, we have *इयेनायते syendyáte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇā*, *कृष्णति kṛṣṇāti*, he behaves like *Kṛṣṇa*; from *पितृ pitṛi*, father, *पितरति pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding *य yá* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गव्यति gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *य ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śiṣhyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prāsādiyati*, from *प्रासाद prāsāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prāsādiyati kuṭyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *य ya*,

1. Final *अ a* and *आ á* are changed to *ई í*: *सुता suta*, daughter, *सुतीयति sutīyati*, he wishes for a daughter †.
2. *इ i* and *उ u* are lengthened; *पति pati*, master, *पतीयति patīyati*, he treats like a master; *कवि kavi*, poet, *कवीयति kavīyati*, he wishes to be a poet.

* They are called in Sanskrit *लिङ्ग lidhu*, from *लिंग liṅga*, it is said, a crude sound, and *धु dhu*, for *धातु dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśantyati*, he wishes to eat at the proper time, and *अशनयति aśanīyati*, he is ravenously hungry; between *उदकीयति udakīyati*, he wishes for water, and *उदनयति udanyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhantīyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. च्च *ri* becomes रो *rí*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *áv*; पितृ *pitri*, father, पितृयति *pitriyati*, he treats like a father; नौ *nau*, ship, नावति *nāvati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाक् *vāch*, speech, वाच्यति *vāchyati* (Pân. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pân. III. 1, 19).

Denominatives in य yá, Âtmanepada.

§ 497. A second class of denominatives, formed by adding य *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Âtmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; इयेन *śyena*, hawk, इयेनायते *śyendyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabddyate*, he makes a sound, he sounds; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭāyate*, he plots; रोमंश्च *romantha*, ruminating, रोमंश्चायते *romanthāyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārdyate*, he behaves like a girl. (Pân. vi. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च्च *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pân. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsardyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛihāyate*, he becomes great. (Pân. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi's, i. e. beginning with Kaṇḍ. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद *agada*, free from

* Those that may take both Parasmaipada and Âtmanepada are said to be formed by क्यश्च *kyash*, the rest by क्यन् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or ते *lohitāyati* or -te, he becomes red. (Pân. III. 1, 13.)

illness, **अगच्छति** *agadyati*, he is free from illness; from **सुख** *sukha*, pleasure, **सुख्यति** *sukhyati*, he gives pleasure; from **कंडू** *kaṇḍú*, scratching, **कंडूयति** or **कण्टीयति** or **कण्टीयते**, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take **स्य** *sya* instead of **य** *ya*. Thus from **क्षीर** *kshīra*, milk, **क्षीरस्यति** *kshīrasyati*, the child longs for milk; from **लवण** *lavaṇa*, salt, **लवणस्यति** *lavaṇasyati*, he desires salt. Likewise **अश्वस्यति** *asvasyati*, the mare longs for the horse; **वृषस्यति** *vrishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit **स्य** *sya* and **अस्य** *asya*, in the sense of extreme desire, after all nominal bases. Thus from **मधु** *madhu*, honey, **मधुस्यति** *madhusyati* or **मध्वस्यति** *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with **काम्य** *kāmya*, a denominative from **काम** *kāma*, love. Thus **पुत्रकाम्यति** *putrakāmyati*, he has the wish for a son; Fut. **पुत्रकाम्यिता** *putrakāmyitā*. Here the **य** *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in **य** *ya* are conjugated like verbs of the Bhû class in the Parasmaipada and Âtmanepada. Pres. **पुत्रीयामि** *putrīyāmi*, Impf. **अपुत्रीयं** *aputrīyam*, Imp. **पुत्रीयाणि** *putrīyāṇi*, Opt. **पुत्रीयेयं** *putrīyeyam*. Pres. **श्येनाये** *śyenāye*, Impf. **अश्येनाये** *aśyenāye*, Imp. **श्येनायै** *śyenāyai*, Opt. **श्येनायेय** *śyenāyeya*. In the general tenses the base is **पुत्रीय** *putrīy* or **श्येनाय** *śyenāy*; but when the denominative **य** *y* is preceded by a consonant, **य** *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. **पुत्रीयामास** *putrīyāmdsa* (§ 325, 3), Aor. **अपुत्रीयिषं** *aputrīyisham*, Fut. **पुत्रीयिष्यामि** *putrīyishyāmi*, Per. Fut. **पुत्रीयिता** *putrīyitā*, Ben. **पुत्रीयासं** *putrīydsam*.

From **श्येनायते** *śyenāyate*, Per. Perf. **श्येनायामास** *śyenāyāmdsa*, Aor. **अश्येनायिषि** *aśyenāyishi*, Fut. **श्येनायिष्ये** *śyenāyishye*, &c.

From **समिध्** *samidh*, fuel, **समिध्यति** *samidhyati*, he wishes for fuel; Per. Fut. **समिध्यिता** *samidhyitā* or **समिधिता** *samidhitā*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding **अय** *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain **अय** *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from **पाश** *pāśa*, fetter, **विपाशयति** *vipāśayati*, he unties; from **वर्मेन्** *varman*, armour, **संवर्मेयति** *sainvarmayati*, he arms, (the final **न्** *n* being dropt); from **मुंड** *muṇḍa*, shaven, **मुंडयति** *muṇḍayati*, he shaves; from **शब्द** *śabda*, sound, **शब्दयति** *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from **मिश्र** *miśra*, mixed, **मिश्रयति** *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Ātmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मित् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From इयेनी *syent* (§ 247), white, इयेतयति *syetayati*, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mradayati*, he softens; दूर *dūra*, far, दृवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhū class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the Bhū class.

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like Kṛṣṇa; from माला *mālā*, garland, मालाति *māldti*, it is like a garland, Impf. अमालात् *amāldt*, Aor. अमालासीत् *amāldst*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pāṇ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pāṇ. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *d*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्रा *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *uddatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pāṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adaḥ*; e.g. अदःकृत्य *adaḥkṛitya*, having done it thus. अन्तरं *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alanḥkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astanḡatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvirbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tirobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātḥkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkṛitya*, having made white. (Here the final *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final *a* or *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like उरी *ūrī*, in उरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātḥkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. 1. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvarah*, *Íśvara* is not beyond *Govinda*; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for *Hara*; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after *Vishṇu*; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than *Hari*.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from *Trigarta*, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round *Trigarta*, without touching *Trigarta*.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kārshāpaṇam*, a *Kārshāpaṇa* is more than a *Nishka*; अधि पञ्चालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, *Brahmadatta* governs over the *Pañchālas*.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śīghram*, quickly ; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen. ; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc. ; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purāḥ*, before, with gen. अमा *amd*, सखा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitāḥ*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अन्तिकं *antikam*, near, with acc., abl., and gen. अधकं *adhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वेद्युः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paschāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *saddā*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *mandāk*, ईषत् *īshat*, a little. तूष्णीं *tūshṇīm*, quietly. वृषा *vrithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmaṁ*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. च्छित्ते *rite*, without, with acc. or abl. नाना *nāna*, variously. सुहु *sushthu*, well. दुहु *dushthu*, badly. दिव्या *dishtyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुचित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिविव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kimcha*, and. मा *mā* or ना स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapurushaḥ*, a king's man; प्रत्यगमुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभायै: *kāṭhībhāryaḥ*, having a Kāṭhī for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभायै: *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayibhāva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogaḥ*, heart-disease, or हृदययोगः *hṛidayarogaḥ*. (Pāṇ. vi. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadusṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कापथः *kāpathaḥ*, and optionally before पुरुष *puruṣa*. (Pāṇ. vi. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भायैः *rūpavad-bhāyāḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Avyayibhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritāḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritāḥ*. दुःखातीतः *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītaḥ*. वर्षभोग्यः *varsha-bhogyāḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

práptah: it is more usual, however, to say *प्राप्तग्रामः praptagrāmah* (Pân. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as *अतिगिरि atigiri*, past the hill, used as an adverb, or as an adjective, *अतिगिरिः atigiriḥ*, ultramontane; *अभिमुखं abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental:

धान्यार्थः dhānya-arthah, m. wealth (*arthaḥ*) (acquired) by grain (*dhānyena*).
शङ्कुलाक्षः śaṅkulā-kṣaḥ, m. a piece (*kṣaḥ*) (cut) by nippers (*śaṅku-lābhīḥ*).
दात्रच्छिन्नः dātra-chchinnah, m. f. n. cut (*chhinnah*) by a knife (*dātreṇa*).
हरित्रातः hari-trātah, m. f. n. protected (*trātah*) by Hari.
देवदत्तः deva-dattah, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः pitri-samah, m. f. n. like the father, i. e. *pitrá samah*.
नखनिभिन्नः nakha-nirbhinnah, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*).
विश्वोपास्यः viśva-upāsyah, m. f. n. to be worshipped by all.
स्वयंकृतः svayam-kṛtah, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative:

यूपदारः yūpa-ddru, n. wood (*ddru*) for a sacrificial stake (*yūpāya*).
गोहितः go-hitah, m. f. n. good (*hitah*) for cows (*gobhyah*).
द्विजार्थः dvija-arthah, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. *द्विजार्थो यवागूः dvijārthā yavāgūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative:

चोरभयं chora-bhayam, n. fear (*bhayam*) arising from thieves (*chorebhyah*).
स्वर्गपतितः svarga-patilah, m. f. n. fallen from heaven.
अपग्रामः apa-grāmah, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

तत्पुरुषः tat-purushah, m. his man, instead of *tasya*, of him, *purushah*, the man*.
राजपुरुषः rāja-purushah, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man.
राजसखः rāja-sakhah, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*.
कुम्भकारः kumbha-kārah, a maker (*kārah*) of pots (*kumbhānām*).
गोशतं go-śatam, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

अक्षशौडः aksha-śauṇḍah, m. f. n. devoted to dice.
उरोजः uro-jah, m. f. n. produced on the breast.

* Most words ending in *तृ tṛi* or *का ka* are not allowed to form compounds of this kind. Hence *कटस्य कर्ता kaṭasya kartā*, maker of a mat, not *कटकर्ता kaṭakartā*; *पुरां भेत्ता purāṃ bhettā*, breaker of towns. There are, however, many exceptions, such as *देवपूजकः deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛtaḥ*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनाषट्** *ātmanā-shashṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्राज्ञम्** *kṛichchhrāḍḍham*, obtained with difficulty. **स्वसुपुत्रः** *svasuḥ-putraḥ*, sister's son (Pāṇ. vi. 3, 23). **दिवस्पतिः** *divas-patiḥ*, lord of heaven. **वाचस्पतिः** *vāchas-patiḥ*, lord of speech. **देवानांप्रियः** *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-paṇḍitaḥ*, learned at home, i. e. where no one can contradict him. **खेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jaḥ*, born in a pond, water-lily. **हृदिस्पर्श** *hṛdi-spr̥ś*, touching the heart. **युधिष्ठिरः** *yudhiṣṭhiraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrvā-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrvā-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ. Hence **जलमुष्** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् *t*: **विजयिष्यति** *viśvājīti*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthivaḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrvā-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *punya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājāḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājāḥ*; as **परमराजः** *parama-rājāḥ*, a supreme king: but **सुराजा** *su-rājā*, a good king, **किंराजा** *kinrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-akaḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुरूपः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचार्यः *prā-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अनवाः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईशतिपिंगलः *īshat-piṅgalaḥ*, m. f. n. a little brown, from *īshat*, a little, and *piṅgala*, brown. सानिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurāḥ*, a white Brāhman; राजाधमः *rājādhamāḥ*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhāḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final *a* is changed to ई, fem., or in some cases to सं *am*, neut. Final *an* and *ā* are changed to ई or सं *am*.

पञ्चगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पञ्चगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्वंगुलं *dvy-aṅgulaṃ*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulīḥ*, finger; final *i* being changed to *a*. द्विहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पञ्चकपालः *pañcha-kapālaḥ*, m. f. n. an offering (*purodāsaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवन् *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुयुगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **सृच्** *sṛich*, verse, **पुर** *pur*, town, **अप** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pāṇ. v. 4, 74); **अर्धर्चाः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपयं** *apatham* or **अपयथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājah*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshaḥ*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālayasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराश्रमब्रह्मः** *surāśhtrabrahmaḥ*, a Brāhman of Surāshṭra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** *a* after **ग्राम** *grāma* and **कौट** *kauṭa*; **ग्रामतक्षः** *grāmatakshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** *a* after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षश्वः** *ākarsaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomaḥ*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasa* after **अव** *ava*, **सं** *sa*, and **अंध** *andha*; **अंधतमसं** *andha-tamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahma-varchasaṁ*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañchagavam*, five cows; but **पंचगुः** *pañchaguḥ*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्धे** *ardha*, becomes **नाव** *nāva*; **अर्धेनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*: also after **अर्धे** *ardha*; **अर्धेखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** *a*; **द्व्यंजलं** *dvyañjalaṁ* or **द्व्यंजलि** *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *dvyaṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सक्थि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्वे *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarva-rātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*; सर्वाह्नः *sarvāhnaḥ*, the whole day : but not after a numeral when it expresses an aggregate; द्वाहः *dvāhaḥ*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वा *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वा *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first : शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ *a* should stand first : ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. एः *eh*) and उ *u* (gen. ओः *oh*) should stand first : हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence : देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhmaṇ and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in तृ *tri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in तृ *tri*, or by पुत्र *putra*, son, change their तृ *tri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīśhomau*, Agni and Soma. Similar irregularities appear in words like

द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उषासानक्तं *ushāśā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज *j*, ङ *jh*, द *d*, श *sh*, and ह *h* take an additional अ *a*. वाक् *vāch* + त्वक् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahṛita-paśū rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*). पीताम्बरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णाः *pra-parṇaḥ*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भावेः *rūpavad-bhāryaḥ*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed : here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged : here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakshita-bhikshaḥ*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuḥ*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; द्विगुलं दारु *dvyāṅgulaṁ dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविखेपयकाष्ठं, Prakriyā-Kaumudī.

3. मूर्धन् *mūrdhan*, head, substitutes final *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *halī*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मो *kalyāṇadharmō*. (Pāṇ. v. 4, 124.)
9. जम्भा *jambhā*, jaw, after certain words, becomes जम्बन् *jambhan*; सुजम्भा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jū*; प्रजुः *prajūḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुंडोष्ठी *kuṇḍodhntī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद् *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidantī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईत्, like नदी *nadī*, and words in अत्रि *tri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālākaḥ* or बहुमालः *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरो *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णु *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सत्रुणं *sa-triṇam* with the grass; सत्रुणमस्ति *satṛiṇam attī*, he eats (everything) even the grass, instead of त्रुणेन सह *triṇena saha*, with the grass. यावच्चोक्तं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *uddtta*, acutely accented, and *anuddtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *d* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from निफला *niphald*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from च्युतिर् *chyutir*.

ई *i* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undî*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. समित्वा *samitvā* or शान्त्वा *śāntvā* from शमु *śamu*; but शान्तः *śāntaḥ*.

ऊ *ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिधू *sidhū*; but सिद्धः *siddhaḥ*.

अलु *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक *lokri*.

हृ णि shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pân. III. 1, 55. Ex. अगमत् *agamat* from गन् *gamṣi*.

ए e forbids Vṛiddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमथीत् *amathīt* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),

Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओप्यायी *opyāyī*.

इ ण shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

न् ñ shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).

नि णि shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullaḥ*, blown, from निफला *ñiphalā*.

म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

Bhū Class (Bhṛādi, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*,

4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvathaḥ*, 6. भवतः *bhāvataḥ*, 7. भवानः *bhāvāmaḥ*,

8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavaḥ*,

3. अभवत् *ābhavat*, 4. अभवाव *ābhavāva*, 5. अभवतं *ābhavatam*, 6. अभवतां *ābhavatām*,

7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*,

2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतं *bhāvetam*, 6. भवेतां *bhāvetām*,

7. भवेम *bhāveṃ*, 8. भवेत *bhāveta*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*,

3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतं *bhāvatam*, 6. भवतां *bhāvatām*, 7. भवाम

bhāvāma, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175),

2. बभूविष *babhūvīṣa*, 3. बभूव *babhūva*, 4. बभूविष *babhūvīṣa*, 5. बभूवयुः *babhūvāyuh*,

6. बभूवतुः *babhūvātuh*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūva*, 9. बभूवः *babhūvāḥ*,

II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*,

5. अभूतं *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhū-*

van, F. 1. भविष्यामि *bhaviṣhyāmi*, 2. भविष्यसि *bhaviṣhyāsi*, 3. भविष्यति *bhaviṣhyāti*,

4. भविष्यावः *bhaviṣhyāvaḥ*, 5. भविष्यथः *bhaviṣhyāthaḥ*, 6. भविष्यतः *bhaviṣhyātāḥ*,

7. भविष्यामः *bhaviṣhyāmaḥ*, 8. भविष्यथ *bhaviṣhyātha*, 9. भविष्यन्ति *bhaviṣhyānti*,

C. 1. अभविष्यं *ābhaviṣhyam*, 2. अभविष्यः *ābhaviṣhyāḥ*, 3. अभविष्यत् *ābhaviṣhyat*,

4. अभविष्याव *ābhaviṣhyāva*, 5. अभविष्यतं *ābhaviṣhyatam*, 6. अभविष्यतां *ābhaviṣhyatām*,

7. अभविष्याम *ābhaviṣhyāma*, 8. अभविष्यत *ābhaviṣhyata*, 9. अभविष्यन् *ābhaviṣhyan*,

† The reduplicative syllable *ba* is irregular, instead of *bu*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been *बुभाव* *bubhāva*.

P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvah*, 5. भवितास्यः *bhavitāsthah*, 6. भवितातौ *bhavitārau*, 7. भवितास्तः *bhavitāstmah*, 8. भवितास्य *bhavitāstha*, 9. भवितातः *bhavitātrah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयान् *bhūyān*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्म *bhūyāsmā*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवन् *babhūvān*, Fut. भविष्यन् *bhavishyān*, Ger. भूत्वा *bhūtvā* or ०भूय -*bhūya*, Adj. भवितव्यः *bhavitavyah*, भवनीयः *bhavanīyah*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada*: P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेये *bhāvethe*, 6. भवेते *bhāvete*, 7. भवानहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवयाः *ābhavathāh*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेयां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवानहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेयाः *bhāvetthāh*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेयायां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvatām*, 4. भवावहै *bhāvāvahai*, 5. भवेयां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवानहै *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūvishé*, 3. बभूवे *babhūvé*, 4. बभूविषहे *babhūvivāhe*, 5. बभूवाये *babhūvādthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविष्वे or ०द्वे *babhūvidhvé* or *-dhvé* (see § 105), 9. बभूविर *babhūviré*, I A. 1. अभविषि *ābhavishi*, 2. अभविष्ठाः *ābhavishthāh*, 3. अभविष्ट *ābhavishṭa*, 4. अभविष्वहि *ābhavishvahi*, 5. अभविषायां *ābhavishthām*, 6. अभविषातां *ābhavishātām*, 7. अभविष्वहि *ābhavishmahi*, 8. अभविष्वं or ०द्वं *ābhavidhvam* or *-dhvam*, 9. अभविषत *ābhavishata*, F. भविष्ये *bhavishyē* &c., C. अभविष्ये *ābhavishye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाये *bhavitāsthe*, 6. भवितातौ *bhavitārau*, 7. भवितास्तहे *bhavitāstmahe*, 8. भविताध्वे *bhavitādhve*, 9. भवितातः *bhavitātrah*, B. 1. भविषीय *bhavishīyā*, 2. भविषीष्ठाः *bhavishīsthāh*, 3. भविषीष्ट *bhavishīshṭā*, 4. भविषीवहि *bhavishīvāhi*, 5. भविषीयास्यां *bhavishīyāstham*, 6. भविषीयास्तां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmāhi*, 8. भविषीध्वं or ०द्वं *bhavishīdhvam* or *-dhvam*, 9. भविषीरन् *bhavishīrān* ॥ Part. Pres. भवमानः *bhāvamānah*, Perf. बभूवानः *babhūvānāh*, Fut. भविष्यमानः *bhavishyāmānah*.

Passive : P. 1. भूये *bhūyé*†, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvahe*, 5. भूयेये *bhūyéthe*, 6. भूयेते *bhūyéte*, 7. भूयानहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. 1. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूयै *bhūyāi* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभाविषि *ābhāṁvishi*, 2. अभविष्ठाः or अभाविष्ठाः *ābhāṁvishṭhāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्वहि *ābhāṁvishvahi* &c., like *Ātmanepada*, F. भविष्ये or भाविष्ये *bhāṁvishyē* &c., C. अभविष्ये or अभाविष्ये *ābhāṁvishyē* &c., P. F. भविताहे or भाविताहे *bhāṁvitāhe* &c., B. भविषीय or भाविषीय *bhāṁvishīyā* &c. ॥ Part. Pres. भूयमानः *bhūyāmanah*, Fut. भविष्यमाणः *bhāṁvishyāmanah*, Past भूतः *bhūtāḥ*.

Causative, *Parasmaipada* : P. भावयामि *bhāvāyāmi*, I. सभावयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* ॥ Pf. भावयांचकार *bhāvayāṁchakāra*, II A. सबीभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. सभावयिष्यं *ābhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvāyāsam*.

Causative, *Ātmanepada* : P. भावये *bhāvāye*, I. सभावये *ābhāvāyē*, O. भावयेय *bhāvāyēya*, I. भावयै *bhāvāyai* ॥ Pf. भावयांचक्रे *bhāvayāṁchakre*, II A. सबीभवे *ābībhave*, F. भावयिष्ये *bhāvayishyē*, C. सभावयिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvāyē*, I. सभाव्ये *ābhāvāyē*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyai* ॥ Pf. भावयांचक्रे, °बभूवे, °सासे, *bhāvayāṁchakre*, -*babhūve*, -*āse*, I A. सभावयिषि *ābhāvayishi* or अभाविषि *ābhāṁvishi*, F. भावयिष्ये *bhāvayishyē* or भाविष्ये *bhāṁvishyē*, C. सभावयिष्ये *ābhāvayishyē* or अभाविष्ये *ābhāṁvishyē*, P. F. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāṁvitāhe*, B. भावयिषीय *bhāvayishīyā* or भाविषीय *bhāṁvishīyā*.

Desiderative, *Parasmaipada* : P. बुभूषामि *būbhūshāmi*, I. सबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūshēyam*, I. बुभूषाणि *būbhūshāṇi* ॥ Pf. बुभूषांचकार *bubhūshāṁchakāra*, I A. सबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. सबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāsam*.

Desiderative, *Ātmanepada* : P. बुभूषे *būbhūshe*, I. सबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūshēya*, I. बुभूषै *būbhūshai* ॥ Pf. बुभूषांचक्रे *bubhūshāṁchakre*, I A. 1. सबुभूषिषि *ābubhūshishi*, 2. सबुभूषिष्ठाः *ābubhūshishṭhāḥ*, 3. सबुभूषिष्ट *ābubhūshishṭa*, F. बुभूषिष्ये *bubhūshishyē*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyē*, I. सबुभूष्ये *ābubhūshyē*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्यै *bubhūshyai* ॥ Pf. बुभूषांचक्रे *bubhūshāṁchakre*, I A. 1. सबुभूषिषि *ābubhūshishi*, 2. सबुभूषिष्ठाः *ābubhūshishṭhāḥ*, 3. सबुभूषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, *Ātmanepada* : P. 1. बोभूये *bobhūyē*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेये *bobhūyēthe*, 6. बोभूयेते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंते *bobhūyānte*, I. 1. सबोभूये *ābobhūyē*, 2. सबोभूयथाः *ābobhūyathāḥ*, 3. सबोभूयत *ābobhūyata*, 4. सबोभूयावहि *ābobhūyāvahi*, 5. सबोभूयेषां *ābobhūyēthām*, 6. सबोभूयेतां *ābobhūyētām*, 7. सबोभूयामहि *ābobhūyāmahi*, 8. सबोभूयध्वं *ābobhūyādhvam*, 9. सबोभूयंत *ābobhūyanta*, O. बोभूयेय

bobhūyēya &c., I. 1. *बोभूयै bobhūyai*, 2. *बोभूयस् bobhūyāsva*, 3. *बोभूयतां bobhūyātām*, 4. *बोभूयावहै bobhūyāvahai*, 5. *बोभूयेषां bobhūyēthām*, 6. *बोभूयेतां bobhūyētām*, 7. *बोभूयामहै bobhūyāmahai*, 8. *बोभूयध्वं bobhūyādhvam*, 9. *बोभूयन्तां bobhūyāntām* || Pf. *बोभूयांचक्रे bobhūyāṁchakre*, I A. 1. *अबोभूयिषि ābobhūyishi*, 2. *अबोभूयिष्ठाः ābobhūyishṭhāḥ*, 3. *अबोभूयिष्ट ābobhūyishṭa*, 4. *अबोभूयिष्वहि ābobhūyishvahi*, 5. *अबोभूयिषाथā ābobhūyishāthām*, 6. *अबोभूयिषातां ābobhūyishātām*, 7. *अबोभूयिष्वहि ābobhūyishmahī*, 8. *अबोभूयिध्वं or ०ध्वं ābobhūyidhvam or -dhvam*, 9. *अबोभूयिषता ābobhūyishata*, F. *बोभूयिष्ये bobhūyishyē*, C. *अबोभूयिष्ये ābobhūyishye*, P. F. *बोभूयिताहे bobhūyitdhe*, B. *बोभूयिषीय bobhūyishīyā*.

Intensive, Parasmaipada: P. 1. *बोभोमि bōbhomī* or *बोभवीमि bōbhavīmi*, 2. *बोभोषि bōbhoshi* or *बोभवीषि bōbhavīṣi*, 3. *बोभोति bōbhoti* or *बोभवीति bōbhavīti*, 4. *बोभूवः bobhūvāḥ*, 5. *बोभूयः bobhūthāḥ*, 6. *बोभूतः bobhūtāḥ*, 7. *बोभूतः bobhūtmāḥ*, 8. *बोभूय bobhūthā*, 9. *बोभुवति bōbhuvati*, I. 1. *अबोभवं ābobhavam*, 2. *अबोभोः ābobhoḥ* or *अबोभवीः ābobhavīḥ*, 3. *अबोभोत् ābobhot* or *अबोभवीत् ābobhavīt*, 4. *अबोभूव ābobhūva*, 5. *अबोभूतं ābobhūtam*, 6. *अबोभूतां ābobhūtām*, 7. *अबोभूत ābobhūma*, 8. *अबोभूत ābobhūta*, 9. *अबोभुवः ābobhavuḥ*, O. *बोभूयां bobhūyāṁ*, I. 1. *बोभवानि bōbhavāni*, 2. *बोभूहि bobhūhī*, 3. *बोभोतु bōbhotu* or *बोभवीतु bōbhavītu*, 4. *बोभवाव bōbhavāva*, 5. *बोभूतं bobhūtām*, 6. *बोभूतां bobhūtām*, 7. *बोभवाम bōbhavāma*, 8. *बोभूत bobhūtā*, 9. *बोभुवतु bōbhuvatu* || Pf. 1. *बोभवांचकार bobhavāṁchakāra*, 4. *बोभवांचकृव bobhavāṁchakriva*, 7. *बोभवांचकृम bobhavāṁchakrīma*; also 1. *बोभाव bobhāva* or *बोभूव bobhūva*, 2. *बोभूविष bobhūvitha*, 3. *बोभाव bobhāva* or *बोभूव bobhūva*, 4. *बोभूविष bobhūvivā**, 5. *बोभूवपुः bobhūvātkuḥ*, 6. *बोभूवतुः bobhūvātuḥ*, 7. *बोभूविम bobhūvimā*, 8. *बोभूव bobhūvā*, 9. *बोभूवुः bobhūvūḥ*, II A. 1. *अबोभूवं ābobhūvam*, 2. *अबोभूः ābobhūḥ* or *अबोभूवीः ābobhūvīḥ*, 3. *अबोभूत् ābobhūt* or *अबोभूवीत् ābobhūvīt*, 4. *अबोभूव ābobhūva*, 5. *अबोभूतं ābobhūtam*, 6. *अबोभूतां ābobhūtām*, 7. *अबोभूत ābobhūma*, 8. *अबोभूत ābobhūta*, 9. *अबोभुवः ābobhūvuḥ* (not *अबोभूवन् ābobhūvan*), I A. 1.† *अबोभाविषं ābobhāviṣam*, 4. *अबोभाविष्व ābobhāviṣva*, 7. *अबोभाविष्व ābobhāviṣma*, F. *बोभविष्यामि bobhavishyāmi*, C. *अबोभविष्यं ābobhavishyam*, P. F. *बोभवितास्मि bobhavitāsmi*, B. *बोभूयासं bobhūyāsam*.

Note—Grammarians who allow the intensive without *यया* to form an *Ātmanepada*, give the following forms: Pres. *बोभूते bobhūté*, Impf. *अबोभूत ābobhūta*, Opt. *बोभुवीत bōbhuvīta*, Imp. *बोभूतां bobhūtām*, Per. Perf. *बोभवांचक्रे bobhavāṁchakre*, Aor. *अबोभविष्ट ābobhavishṭa*, Fut. *बोभविष्यते bobhavishyāte*, Cond. *अबोभविष्यत ābobhavishyata*, Per. Fut. *बोभविता bobhavitā*, Ben. *बोभविषीष्ट bobhavishṭhā*. (See Colebrooke, p. 194.)

* The form *बोभूविष bobhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in *भू bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *भू bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चिती.)

The Anubandha ईः shows that the participle in तः *taḥ* takes no intermediate ईः.

P. चेतति, I. अचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिथ, 3. चिचेत्, 4. चिचित्व, 5. चिचित्युः, 6. चिचित्तुः, 7. चिचित्तिन्, 8. चिचित्ति, 9. चिचित्तुः, I A. 1. अचेतिथं, 2. अचेतीः, 3. अचेतीत्, 4. अचेतिथ्य, 5. अचेतिहं, 6. अचेतिहां, 7. अचेतिथन्, 8. अचेतिह, 9. अचेतिथुः, F. चेतियति, C. अचेतिथ्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चित्तः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, °चित्य, Adj. चेतित्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. अचेति, Caus. चेतयति, Aor. अचीचितत्, Des. चिचेतिथति or चिचित्तिथति, Int. चेतित्यते, चेचेति.

3. च्युत् *chyt*, to sprinkle, (च्युतिर्.)

The Anubandha इर् *ir* shows that the verb may take the first and second aorist.

P. च्योतति, I. अच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिथ, 4. चुच्युतिव, I A. 1. अच्योतिथं, 2. अच्योतीः, 3. अच्योतीत्, 9. अच्योतिथुः, or II A. 1. अच्युतं, 2. अच्युतः, 3. अच्युतत्, 9. अच्युतन्, F. च्योतिथति, C. अच्योतिथ्यत्, P. F. च्योतिता, B. च्युत्यात् ॥ Pt. च्युतिः or च्योतिः, चुच्युत्वान्, Ger. च्योतिता or च्युतिता, Adj. च्योतिथ्यः ॥ Pass. च्युत्यते, Caus. च्योतयति, Aor. अच्युतत्, Des. चुच्योतिथति or चुच्युतिथति, Int. चोच्युत्यते, चोच्योति.

4. च्युत् *schyut*, to flow, (च्युतिर्.)

P. च्योतति, I. अच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 9. चुच्युतुः, I A. 1. अच्योतिथं, 2. अच्योतीः, or II A. 1. अच्युतं, F. च्योतिथति, C. अच्योतिथ्यत्, P. F. च्योतिता, B. च्युत्यात् &c.

Note—This verb is sometimes written च्युत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. मन्थ, 2. मन्थिथ, 3. मन्थ, 7. मन्थिन्, 8. मन्थयुः (Pân. 1. 2, 5) or, less correctly, मन्थयुः (§ 328, 4), I A. अमन्थीत्, F. मन्थिथति, P. F. मन्थिता, B. मन्थ्यात् (§ 345, ¹⁰) ॥ Pt. मन्थिः, मन्थ्यान् or मेथिवान् (cf. § 395, note), Ger. मन्थित्वा or मन्थित्वा (Pân. 1. 2, 23; § 428), °मन्थ, Adj. मन्थित्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मन्थ्यते, Caus. मन्थयति, Des. मिमन्थिथति, Int. मामन्थ्यते, मामन्थि or मामन्थीति, Impf. 3. अमामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *ñit*) terminations (Pân. VI. 4, 24); but not roots written with Anubandha ईः. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pân. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्तं । संयोगाद्दिद्वि । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take इ instead of reduplication: न्नोपिनो नेति केचित् मन्थतुः । Prakriyâ-Kaumudî, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथति, which supply a variety of verbal derivatives.

6. कुंप् *kunth*, to strike, (कुपि.)

Roots marked in the Dhâtupāṭha by technical final ईः keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंप्ति, I. अकुंप्त्, O. कुंप्तेत्, I. कुंप्तु ॥ Pf. 1. कुकुंप्, 2. कुकुंप्तिथ, 9. कुकुंप्पुः, I A.

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अकुंषीत्, 9. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रनिकुंष्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंषितः, चुकुंष्यान्, Ger. कुंषित्वा, °कुंष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषिषति, Int. चोकुंष्यते, चोकुंषति.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (विधू).

P. सेषति (निसेषति *), I. असेषत् ॥ Pf. 1. सिषेध, 2. सिषेधिष, 9. सिषिधुः, I A. असेषीत्, F. सेषिष्यति, P. F. सेषिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ञ (विधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिष or सिषेड, 4. सिषिधिष or सिषिध्व &c., F. सेषिष्यति or सेष्यति, P. F. सेषिता or सेडा, I A. असेषीत् (as before), or 1. असैत्स, 2. असैत्सी, 3. असैत्सीत्, 4. असैत्स, 5. असैड, 6. असैडा, 7. असैत्स, 8. असैड, 9. असैत्सुः ॥ Pt. सिडः, Ger. सेषित्वा or सिडा, °सिध्व, Adj. सेषितव्यः or सेडव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेषिषति or सिषित्सति (§ 103), Int. सेषिष्यते, सेषेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ā), 2. चखदिय, 3. चखाद, 4. चखदिव, 5. चखदयुः, 6. चखदुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्यान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखत्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रख्यगदत्), O. गदेत्, I. गदु ॥ Pf. 1. जगाद (ā), 2. जगदिय, 9. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागत्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ā), 2. रेदिय, 9. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ 348).

11. नद् *nad*, to hum, (णद्).

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (ā), 2. नेदिय, 9. नेदुः, I A. अनादीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिष, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि).

P. इदति, I. इदत्, O. इदेत्, I. इंदु ॥ Pf. इंदाचकार (§ 325) or इंदामास or इंदाचभूव,

* The change of स into ष is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स after prepositions; निषेधति.

IA. १. इंदिचं, २. इंदीः, F. इंदिष्यत्, C. इंदिष्यत्, P. F. इंदिता, B. इंछात् ॥ Pt. इंदिताः, Perf. इंदांचकृवान् or बभूवान् or आसिवान्, Perf. Pass. इंदांचक्रावः or बभूवानः or आसानः.

14. निंद् *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निदिष्यति, P. F. निदिता, B. निछात्.

15. निश् *niksh*, to kiss, (णिश्.)

P. निश्चति (प्रणिश्चति, not प्रनिश्चति, § 98, 8, 2) ॥ Pf. निनिश्च, I A. अनिश्चीत्, F. निश्चिष्यति, P. F. निश्चिता, B. निष्ठात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. १. उवोख (§ 314), २. उवोखिष्य, ३. उवोख, ७. उखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु *añchu* allows the option of intermediate इ i in the gerund, अंचित्वा *añchitvā* or अक्ता *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अंचति ॥ Pf. १. आनंच (§ 313), ९. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. अंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अंच्यात् (may he go), § 345, ¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्लः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आह् *dūchh*, to stretch, (आहि.)

P. आहति ॥ Pf. आनाह or आह (§ 313), I A. आहीत्, F. आहिष्यति ॥ Caus. आहयति, Des. आचिह्यति.

19. मुच् *mruch*, to go, (मुचु.)

मोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; मयोचीत् or मयुचात् ॥ Pt. मुक्कः, Perf. मुमुचान्, Ger. मुचित्वा, मोचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हुर्च् *hurcch*, to be crooked, (हुर्छा.)

P. हूर्च्छति (§ 143) ॥ Pf. जुहूर्च्छे, I A. अहूर्च्छीत् ॥ Pt. हूर्च्छितः or हूर्छेः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. १. ववाज (ā), २. ववजिष्य (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. १. वव्राज (ā), २. वव्रजिष्य, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. व्राज्यते, व्राज्जि.

23. अज् *aj*, to go, to throw.

P. अजति, I. अजात् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेय or विवयिष (§ 335, 3), [आजिष], 3. विवाय, 4. विव्विष (§ 334), [आजिष], 5. विव्वयुः, 6. विव्वतुः, 7. विव्विन [आजिन], 8. विव्व, 9. विव्वुः, I A. अवैषीत् [आजीत्], 9. अवैषुः, F. वेषति (§ 332, 3), C. अवेषत्, P. F. वेत्ता, B. वीयात् [F. अजिषति, C. अजिषत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विव्वीवान् [आजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विव्वीषति [अजिषति], Int. वेवीयते (वेवेति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिह्वाय (ā), 2. चिह्वेय or चिह्वयिष, 9. चिह्वयुः, I A. अक्षेयीत्, F. क्षेपति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीयः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिह्वीषति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षययति belongs to क्षे (§ 462, II. 23)*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह्व *vichh*, to go, पण *paṇ*, to traffic, पन् *pan*, to praise, take ण्य *ḍya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायांचकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगोप्तां, F. गोपायिषति, गोपिषति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्तात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्त्वा, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्सते, जोगोप्ति.

27. धूप *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिष (§ 335, 3), 3. तताप, I A. 1. अतापं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्तां (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्तात् ॥ Pt. तप्तः,

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेष्वान्, Ger. तप्ता, Adj. तप्यः, तप्यः (short, because it ends in प्, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्यति, Int. तातप्यते, तातपि.

Note—With certain prepositions तप् takes the Âtmanepada (Pâp. I. 3, 27); उत्तप्यते, वितप्यते it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्त; अन्ववातप्त पापेन कर्मेणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pâp. VII. 3, 75, 76): चम् cham, if preceded by चा d, to rinse, चाचामति dohâmati; शिष् shîshiv, to spit, शीषति shîshvati (see No. 35); क्रम् kram, to stride, क्रामति krâmati (see No. 30); क्लम् klam, to tire, क्लामति klâmati. गुह guh, to hide, गूहति gûhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pâp. VI. 4, 89.)

P. चमति, but after the prep. चा, चाचामति ॥ Pf. I. चचाम (â), 2. चेमिच &c., I A. अचमीत् (§ 348*) ॥ Pt. चातः (§ 429), Ger. चात्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pâp. III. I, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशु bhrâś, to shine, भ्राशु bhlâś, to shine, भ्रमु bhrâm, to roam, क्लम् klam, to fail, त्रसो tras, to tremble, त्रुटु trut, to cut, लश् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrâmyati or भ्रमति bhramati. (Pâp. III. I, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. अक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pâp. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंसत्; but some grammarians admit intermediate इ.

Pt. क्रान्तः, Perf. अक्रवन्, Ger. क्रान्त्वा (â) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रमति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Sam verbs (Pâp. VII. 3, 74); and in Pâp. VII. 3, 76, śyan is no longer valid. The Prasâda gives क्रम्यति; but adds, स्वमते तु इयमपि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. I, 145) शमादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शम्दन् अन्धन् अन् क्रम्दन्. But क्रम् is not a Samâdi at all, and instead of क्रम् we ought to read क्रम्. Tārânâtha in the Dhâturûpadarsa gives क्रम्यति, Râjârâmasâstri supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pâp. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (â), 2. ययंय or येमिच, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिषान्, Ger. यत्वा, यम्य or ययत्, Adj.

यंत्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऌ), (§ 461), II A. अयीयमत्, Des. यियंसति, Int. संयम्यते or संयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तहः the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते द्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायन्त Râma married Sîtâ: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (शम्.)

P. नमति ॥ Pf. 1. ननाम् (ऌ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्वति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऌ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जगिमव (§ 328, 3), 5. जगमयुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जगिमवान् or जगन्वान्, Ger. गत्वा, गम्य or गत्य, Adj. गंत्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जगिमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (भिफला.)

P. फलति ॥ Pf. 1. पफाल (ऌ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिव, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुलि. (Pân. VII. 4, 87-89.)

35. श्विष् *shṭhiv*, to spit, (श्विवु.)

P. श्वीषति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवीत्, F. श्वेविष्यति ॥ Pt. श्पूतः ॥ Pass. श्वीष्यते (§ 143), Caus. श्वेवयति, Des. तिष्ठीविषति or तुष्टूषति (Pân. VII. 2, 49), Int. तेष्टीष्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऌ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियव, 5. जिगययुः, 6. जिगयतुः, 7. जिगियम, 8. जिग्य, 9. जिग्युः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेत्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जाययति, Aor. अजीजयत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्या.

37. अक्ष *aksh*, to obtain, (अक्ष्).

अक्ष *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिष्य or आनक्ष, 3. आनक्ष, 4. आनक्षिष्य or आनक्ष, 5. आनक्षयुः, 6. आनक्षतुः, 7. आनक्षिम or आनक्ष, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिष्य or आक्ष, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्य or आक्ष, 5. आक्षिष्ट or आष्ट, 6. आक्षिष्टां or आष्टां, 7. आक्षिष्य or आक्ष, 8. आक्षिष्ट or आष्ट, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अष्टा ॥ Pt. अष्टः, Ger. अष्टा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिषत्, Des. आचिष्यति (§ 476).

तक्ष्, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

38. कृष् *kṛish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्ष, 4. चकर्षिष्य (§ 335, 3), I A. 1. अकार्षी, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष, 5. अकार्ष, 6. अकार्षी, 7. अकार्ष, 8. अकार्ष, 9. अकार्षुः; or अक्राक्ष &c., or I A. 4. अकृक्ष &c. If used in the Âtmanepada, the two forms would be,

| | | |
|------------------------|----------------|----------------|
| I A. 2. 1. अकृक्षि, | 2. अकृष्टाः, | 3. अकृष्ट, |
| I A. 4. 1. id. | 2. अकृक्षयाः, | 3. अकृक्षत, |
| I A. 2. 4. अकृक्षहि, | 5. अकृष्टायां, | 6. अकृष्टातां, |
| I A. 4. 4. अकृष्टावहि, | 5. id. | 6. id. |
| I A. 2. 7. अकृक्षहि, | 8. अकृष्टं, | 9. अकृष्टत, |
| I A. 4. 7. अकृष्टामहि, | 8. अकृष्ट्यं, | 9. अकृष्टत. |

F. क्रक्षति or कर्षति, P. F. क्रष्टा or कष्टा ॥ Pt. कृष्टः, Ger. कृष्टा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृषति, Int. चरीकृष्यते, चरीकृष्टि or चरीक्रष्टि.

The peculiar Guṇa and Vridhhi of चृ, viz. र and य, instead of अर् and आर्, take place necessarily in मृज्, to emit, and दृज्, to see (Pāṇ. vi. 1, 58); सृष्टा, दृष्टा, अस्त्राक्षीत्, and अद्राक्षीत्: optionally in verbs with penultimate चृ, which reject intermediate इ (Pāṇ. vi. 1, 59); नृप् to rejoice, तप्ता or तप्ता, Aor. अताप्सीत्, अताप्सीत् or अतुपत्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. रुरोष, 2. रुरोषिष्य, 9. रुरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोष्टा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. औषाचकार or उवोष (§ 326), 2. उवोषिष्य, 3. उवोष, 4. उविष &c., I A. औषीत्, F. ओषिष्यति, P. F. ओषिता, B. उष्यात् ॥ Pt. उषितः or ओषितः (§ 425) ॥ Des. ओषिष्यति.

41. मिह् *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अभिषत् (§ 360), F. मेह्यति, P. F. मेढा ॥

Pt. मीडः, Perf. मीद्वान् (मिमिह्वान्), Ger. मीद्व ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिहति,
Int. मेमिहते, मेमेडि, (मेमिडि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (द्), 2. देहिय or ददग्ध, F. धहसति (§ 118), P. F. दग्धा, B. ददात्, I A. 1. अधासं, 2. अधासीः, 3. अधासीत्, 4. अधास, 5. अदाग्धं, 6. अदाग्धा, 7. अधास, 8. अदाग्ध, 9. अधासुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधहति, Int. दंदहते, दंदग्धि.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लयेत् ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिष or जग्लाय, 3. जग्लौ, 4. जग्लिष, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिचं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्य, 5. अग्लासिष्टं, 6. अग्लासिष्टा, 7. अग्लासिष्य, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लायति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. छै *shṭyai*, to sound, to gather; also स्तै *styai*, the same. (§ 103.)

P. ह्यायति (§ 103), I. अह्यायत् ॥ Pf. तह्यौ, I A. अह्यासीत्, F. ह्यास्यति, P. F. ह्याता, B. ह्यायात् or ह्येयात् ॥ Pt. ह्यानः, प्रह्यीतः, प्रह्यीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāp. vi. 1, 64, as सुभातुह्यैष्वक्छिवां सन्निषेधः । A marginal note says, सुभातुह्यैष्वक्छिवां त्रीनामित्याधुनिकग्रंथे प्रक्रियाकौमुद्यादौ सुभातुह्यैष्वक्छिवामिति छै शब्दसंघातयोरिति पठ्यते । तद्युक्तं । नाधवीयायां धातुपुंसौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्युह्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिचं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिष्य or दधाष, 3. दधौ, 4. दधिष, 5. दधयुः, 6. दधतुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

| | | |
|-------------|------------|--------------|
| 1. अधासिबं, | 2. अधासीः, | 9. अधासिषुः, |
| 1. अधां, | 2. अधाः, | 9. अधुः, |
| 1. अदधं, | 2. अदधः, | 9. अदधन्. |

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धासयति (Ātm. °ते to swallow), Aor. अदीधयत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृश् *driś*, to see, (दृशिर.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रुह (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्ष, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्ट, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (§ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शियते or द्रक्ष्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Ātm.), Int. दरीदृश्यते, दर्दृष्टि.

दृश् and दृञ् take र and रा, instead of अर् and आर्, as their Guṇa and Vriddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च्च forms च्चञ्चति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सीदति; या, पिबति; ज्ञा, निघ्नति; भ्रा, धनति; स्था, तिष्ठति; ज्ञा, मनति; दा, यच्छति.

49. च्च *ṛi*, to go.

P. च्चञ्चति (उपाह्वेति, § 44), I. आह्वेत् ॥ Pf. 1. आर, 2. आरिष (§ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्ध, 2. आर्धीः, 3. आर्धीत्, 9. आर्धुः; the Second Aor. आरं is generally referred to the च्च of the Hu class, इयति; F. अरिष्यति (§ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्थात् (§ 390) ॥ Pt. च्चतः or च्चणः, Ger. च्चत्वा, °च्च्य ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिरिषति, Int. अरार्यते, अरति, अरियति, अररीति, अरियरीति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *sri*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ā), 2. ससर्य (§ 335, 3), 3. ससार, 4. ससृव, 5. ससृयुः, 6. ससृतुः, 7. ससृम, 8. सस्र, 9. ससृः, I A. 1. असार्ध, 2. असार्धीः, 3. असार्धीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्यति, Int. सेस्रीयते, ससेति (§ 490).

51. शद् *śad*, to wither, (शदु.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत्, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशाद (ā), 2. शशान्य or शेदिय,

9. शेदुः, II A. असदत्, F. शस्यति, P. F. शता, B. सखात् ॥ Caus. शानयति (श्रादयति he drives), Des. शिशस्यति, Int. शशस्ते, शशति.

52. सद् *sad*, to perish, (चदु.)

P. सीदति (निषीदति) ॥ Pf. 1. ससाद (ऒ), 2. सेदिष or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. सता, B. सखात् ॥ Pt. सन्नः ॥ Pass. सस्ते, Aor. असादि, Caus. सादयति, Aor. असोषदत्, Des. सिषस्यति, Int. सासस्ते, सासति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पयो, 2. यपिष or यपाष, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or णे to swallow), Aor. अपीषत् (Pāṇ. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्नौ, 2. जघ्निय or जघ्नाय, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्राययति, अजिघ्रपत् or अजिघ्रिपत् (Pāṇ. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्माययति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (डा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यहात्), 9. अस्तुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थायते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिषत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. म्ना *mnd*, to study.

P. मनति ॥ Pf. 1. मन्त्रौ, 2. मन्त्रिय or मन्त्राय, 9. मन्तुः, I A. अमन्त्रासीत्, B. मन्त्रायात् or मन्त्रेयात् ॥ Pt. मन्त्रातः ॥ Pass. मन्त्रायते, Caus. मन्त्रयति, Aor. अमन्त्रपत्, Des. मन्त्रासति, Int. मामन्त्रायते, मामन्त्राति.

58. दा *dā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दन्नः, Ger. दत्त्वा (see No. 200, Pāṇ. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hṛi*, to bend.

P. कूरति ॥ Pf. 1. कृहार (ऒ), 2. कृरथे (§ 335), 3. कृहार, 4. कृरथि (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जहृः, I A. अहृषीत्, 9. अहृषुः, F. हरिष्यति (§ 338), P. F. हृती, B. हृयात् (§ 390) || Pt. हृतः, Ger. हृत्वा, °हृत्य, Adj. हृतेयः, हरणीयः, हार्यः || Pass. हृर्यते, Caus. हारयति, Des. जुहृषीति, Int. जाहृयेते, जरीहृति.

60. स्कंद *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pāṇ. VIII. 3, 73, 74) || Pf. 1. चस्कंद, 2. चस्कंदिष्य or चस्कंद्य, 9. चस्कंदुः or चस्कदुः (see मंथ, No. 5), I A. चस्कांसीत्, 6. चस्कांसां, 9. चस्कांसुः; or II A. चस्कदं, F. स्कंस्यति, P. F. स्कंता, B. स्कद्यात् (§ 345,¹⁰) || Pt. स्कनः (§ 103, 6), Ger. स्कत्वा (§ 438) || Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति || Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीयात्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरजे, Pf. तेरे, Aor. अतीष्ट or अतरिष्ट or अतरीष्ट, F. तरिष्यते (î), B. तरिषीष्ट or तीषीष्ट || Pt. तीर्यः, Ger. तीर्त्वा, °तीर्ये || Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तिततीर्यति, Int. तेतीर्यते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *dañs*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pāṇ. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु || Pf. 1. रंज, 2. रंजिष्य or रंज्य, 3. रंज, 4. रंजिष्य, 9. रंजुः, I A. अरंजीत्, F. रंज्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. अरंक्त, 9. अरंक्षत् || Pt. रक्तः, Ger. रक्ता or रंक्ता (Pāṇ. vi. 4, 31, § 438) || Pass. रज्यते (Pāṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अरंजत्, Des. रिरंक्षति, Int. रांज्यते, रांरंक्ति.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तित्तिष्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत pat, to fall, (पठ्.)

P. पतति (प्रक्षिपतति) ॥ Pf. 1. पतति, 9. पतुः, II A. अपतं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पतते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् vas, to dwell.

P. वसति ॥ Pf. 1. उवास (ā), 2. उवसिथ or उवस्य, 3. उवास, 4. ऊविथ, 5. ऊवथुः, 6. ऊवहुः, 7. ऊविम, 8. ऊव, 9. ऊवुः, I A. 1. अवात्सं (§ 132), 2. अवात्सीः, 3. अवात्सीत्, 6. अवात्सां (§ 351), F. वस्यति, P. F. वस्ता, B. उवात् ॥ Pt. उवितः, Ger. उविन्वा, °उव्य ॥ Pass. उव्ये, Aor. अवसि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावसि.

66. वद् vad, to speak.

P. वदति ॥ Pf. 1. उवाद (ā), 2. उवदिथ, 9. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उवात् ॥ Pt. उदितः, Ger. उदिन्वा ॥ Pass. उव्यते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावव्यते, वावसि.

67. श्वि svi, to swell, (दुष्कोश्वि.)

P. श्वयति ॥ Pf. 1. शुशाव (ā) or शिश्वाय (ā), 2. शुशविथ or शिश्वियथ, 3. शुशाव or शिश्वाय, 4. शुशुविथ or शिश्वियथ, 5. शुशुवथुः or शिश्वियथुः, 9. शुशुवुः or शिश्वियुः, I A. अश्वयीत्, II A. अश्वत् or अशिश्वियत् and अशूश्वत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शेष्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध edh, to grow.

P. एधते, I. ऐधत, O. ऐधेत, I. एधतां ॥ Pf. एधानास*, F. एधिष्यते, C. ऐधिष्यत, P. F. एधिता, I A. 1. ऐधिषि, 2. ऐधिष्ठाः, 3. ऐधिष्ट, 4. ऐधिष्यहि, 5. ऐधिष्याथां, 6. ऐधिष्यातां, 7. ऐधिष्यहि, 8. ऐधिदुं or °ध्वं, 9. ऐधिषत, B. ऐधिषीष्ट ॥ Pt. ऐधितः ॥ Pass. एध्यते, Aor. ऐधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. ऐधयिष्यत्, °त, P. F. एधयिता, II A. ऐदिषत्, °त, B. ऐधयिषीष्ट, Des. ऐदिषिषते.

69. ईक्ष iksh, to see.

P. ईक्षते, I. ऐक्षत, O. ऐक्षेत, I. ईक्षतां ॥ Pf. ईक्षांश्चे, I A. ऐक्षिष्ट, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐक्षिषत्, Des. ईषिषिषते.

70. दद् dad, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, 9. दददिरे (Pân. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दाददित्.

* आस and अभूव are used in the Parasmaipada, अक्षे in the Âtmanepada. It is only in the passive that आस and अभूव take Âtmanepada terminations.

71. श्वष्क *shvasak*, to go.

P. श्वष्कते, I. अश्वष्कत ॥ Pf. श्वष्कते, I A. अश्वष्कित, F. श्वष्कियते, P. F. श्वष्किता, B. श्वष्किवीह.

Note—The initial श् is not liable to become स. (See No 45; Pân. VI. 1, 64, 1. Colebrooke, p. 219.)

72. गृज् *rij*, to go, to gain, &c.

P. गृजते, I. अगृजत ॥ Pf. अगृजे, I A. अगृजिह, F. अगृजियते, P. F. अगृजिता, B. अगृजिवीह ॥ Pass. अगृज्यते (अगृज्यते), Caus. अगृजयति, Aor. अगृजिजत्, Des. अगृजिजियते.

73. संज् *sañj*, to embrace.

दंज् *danś*, संज् *sañj*, खंज् *svañj* drop their nasal in the special tenses (Pân. VI. 4, 25). See No. 62.

P. खजते, I. अखजत ॥ Pf. सखंजे or सखजे (Pân. I. 2, 6, vârt.), I A. 1. अखंखि, 2. अखंख्याः, 3. अखंक्त, 4. अखंखहि, 5. अखंखायां, 6. अखंखारां, 7. अखंखहि, 8. अखंख्यं, 9. अखंखत, F. खंख्यते, B. खंखीह ॥ Pass. खज्यते, Caus. खंजयति, Des. सखंखते, Int. साखज्यते, साखंक्ति.

74. तप *trap*, to be ashamed, (तपूष.)

P. तपते, I. अतपत ॥ Pf. 3. त्रेपे (Pân. VI. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. 1. अतपिषि or अतपि, 2. अतपिषाः or अतप्याः, 3. अतपिषि or अतप, F. तपियते or तप्यते, B. तपिवीह or तप्यीह.

75. तिज् *tij*, to forbear.

P. तितिख्यते ॥ Pf. तितिखांश्चक्रे, I A. अतितिखिह, F. तितिखियते, B. तितिखिवीह ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pan*, to praise.

P. पणायते, I. अपणायत् ॥ Pf. पणायाम्चक्रे or पेणे (without आय). Thus likewise Aor. अपणायिह or अपणिह, F. पणायियते or पणियते, B. पणायिवीह or पणिवीह ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणियते, Int. पंपण्यते.

Note—This verb (see No. 26) takes आय, but, as it is mentioned by Pânini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय may be kept in the general tenses. (Pân. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत् ॥ Pf. कामयाम्चक्रे or चकमे, I A. अचीकमत or (without अय्) अचकमत (Pân. III. 1, 48, vârt.), F. कमियते or कामयियते, B. कमिवीह or कामयिवीह ॥ Pass. कम्यते (ई), Aor. अकामि (Pân. VII. 3, 34, vârt.), Caus. कामयति, Des. चिकमियते or चिकामयियते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vṛiddhi (Pân. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pân. III. 1, 37), I A. 1. आयिवि, 2. आयिहाः, 3. आयिह, 4. आयिष्वहि, 5. आयिवाचां, 6. आयिवातां, 7. आयिष्वहि, 8. आयिष्वं or °दं, 9. आयिषत्, F. अयिष्यते, B. अयिषीह ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, ज्ञायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. ऐहत ॥ Pf. ईहांचक्रे, I A. ऐहिह, F. ईहिष्यते, B. ईहिषीह ॥ Caus. ईहयति, Aor. ऐनिहत्, Des. ईनिहिष्यते.

80. काञ् *kāś*, to shine, (काञ्.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. चकाशिह, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिष्यते, Int. चाकाश्यते, चाकाहि.

81. कास् *kāś*, to cough, (कास्.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (सेव्.)

P. सेवते (परिवेवते) ॥ Pf. सिषेवे, I A. असेविह, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविष्यते, Int. सेषेव्यते.

83. गा *gā*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीह ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजोगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविह ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदिह, F. दास्यते, B. दासीह ॥ Pt. दक्षः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तते, Int. देदीयते.

Note—It is one of the वु verbs; दे, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिह or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीह ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिष्यते or दिद्योतिष्यते, Int. देद्युत्यते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vr̥it*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिह or अवृतत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीह ॥ Caus.

वर्तयति, Aor. अवीवृतात् or अववर्तते (Pân. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्ते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृष्, वृध्, स्पृद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pân. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pân. VII. 2, 59); as to कृप्, see Pân. VII. 2, 60, and I. 3, 93.

88. स्पृद् *syand*, to sprinkle or drop, (स्पृद्.)

P. स्पंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्बहे, I A. 3. अस्यंदिह, 6. अस्यंदिषातां; or अस्यंत् (6. अस्यंत्सातां), or II A. अस्यद् (not अस्यंद्), F. स्पंदिष्यते or स्पंत्स्यते or स्पंत्स्यति (Pân. VII. 2, 59; see No. 87), B. स्पंदिषीह or स्पंत्सीह ॥ Pt. स्पन्त्, Ger. स्पंदित्वा or स्पंत्वा (Pân. VI. 4, 31) ॥ Caus. स्पंदयति, Des. सिस्स्यंदिषते or सिस्स्यंत्सते or सिस्स्यंत्सति.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते ॥ Pf. चकृपे, I A. 3. अकल्पिह or अकृम, 6. अकृप्सातां, 9. अकृप्सत, or II Aor. Par. अकृप्तात्, F. कल्पिष्यते or कल्प्स्यते or कल्प्स्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीह or कृप्सीह ॥ Pt. कृमः ॥ Caus. कल्पयति, Des. चिकल्पिषते or चिकृप्सति, Int. चलीकृप्सते or चलिक्ल्पते or चल्क्ल्पते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pân. VII. 4, 68), I A. अव्यथिह, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (ā), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यसि.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pân. I. 3, 83) ॥ Pf. रेमे, I A. अरंत्, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रत्; Ger. रत्वा, रम्य or रत् ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. ररम्यते, ररमीति.

92. त्वर् *tvar*, to hurry, (त्वित्रा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *siv*, अष् *av*, मष् *ma*, substitute जूर् *júr*, तूर् *túr*, सूर् *srú*, ज् *j*, मू *mú* (Pân. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णैः *júrṇah*, तूर्णैः *túrṇah*, सूतः *srútaḥ*, जतः *útaḥ*, मूतः *mútaḥ*.

P. त्वरते ॥ Pf. तत्वे, I A. 3. अत्वरिह, 8. अत्वरिध्वं or अत्वरिद्, F. त्वरिष्यते ॥ Pt. तूर्णैः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375+), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (बह.)

P. सहते ॥ Pf. सेहे, I A. असहिह, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असोयहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासद्यते, सासोदि.

Note—सह् and बह् change अ into ओ when अ would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pân. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *rāj*, to shine, (राज्.)

P. राजति, णे ॥ Pf. रराज, रराजे or रेजे (Pân. VI. 4, 125), I A. अराजीत्, अराजिह,

F. राजिष्यति, णे, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अराजयत्, Des. रिराजिषति, णे, Int. राराज्यते, राराहि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. 3. चखान, 6. चखुतुः, 9. चखुः (§ 328, 3), I A. चखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अखीखनत्, Des. अिखनिषति, णे, Int. खंखन्यते or खाखायते (§ 391), खंखति.

96. हृ *hri*, to take, (हृन्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्ष, 9. जहुः, I A. अहामीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हती, B. ह्रियात् ॥ Pt. हतः, Ger. हत्वा, Adj. हर्षः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहीर्षति, णे, Int. जेह्रीयते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ऊ *u* before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष or जुगोड, 3. जुगूह, 4. जुगूहिष, 5. जुगुहयुः &c., Âtm. 1. जुगुहे, 2. जुगुषे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or योष्यति, P. F. गूहिता or गोडा, Ben. Âtm. गूहिषीष्ट or युषीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगूहत्, Des. जुगुषति (§ 470), Int. जोगुह्यते, जोगोडि.

98. श्रि *śri*, to go, to serve, (श्रिन्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष, 3. शिश्राय, 4. शिश्रयिष, 5. शिश्रयिषयुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयत् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिष, 5. ईजयुः, 6. ईजतुः, 7. ईजिष, 8. ईज, 9. ईजुः, I A. 1. अयाजं, 2. अयाजीः, 3. अयाजीत्, 4. अयाज, 5. अयाष्ट, 6. अयाष्टां, 7. अयाज्झ, 8. अयाष्ट, 9. अयाजुः, I Aor. Âtm. 1. अयजि, 2. अयष्टाः, 3. अयष्ट, 4. अयज्झहि, 5. अयज्झायां, 6. अयज्झातां, 7. अयज्झहि, 8. अयज्झं (not अयज्झं), 9. अयज्झत, F. यज्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. वियजति, Int. यायज्यते, यायहि.

100. वप् *vap*, to sow, to weave, (वृवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिष or उवप्प, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्, F. वप्स्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्पते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (*â*), 2. उवहिष or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊह्युः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाहं, 2. अवाहीः, 3. अवाहीत्, 4. अवाह्य, 5. अवोढं, 6. अवोढां, 7. अवाह्य, 8. अवोढ, 9. अवाह्युः, I Aor. Âtm. 1. अवसि, 2. अवोढाः, 3. अवोढ, 4. अवह्यहि, 5. अवह्यार्यां, 6. अवह्यार्तां, 7. अवह्यहि, 8. अवोढं, 9. अवह्यत, F. वस्यति, P. F. वोढा, B. उवाह ॥ Pt. ऊढः, Adj. वाह्यः ॥ Pass. उह्यते, Caus. वाहयति, Aor. अवीवहत्, Des. विवस्यति, Int. वावह्यते, वावोढि.

102. वे *ve*, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or अवतुः), 9. ववुः (or अवुः); or 3. उवाय, 6. ऊयतुः, 9. ऊयुः (§ 311), I A. 1. अवासिचं, 2. अवासीः, 3. अवासीत्, Âtm. अवाह्य, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासीह ॥ Pt. उतः (Pân. VI. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे *hve*, to emulate, to call, (ह्वेम्.)

P. ह्वयति ॥ Pf. 1. जुहाव (*â*), 2. जुहविष or जुहोष, 3. जुहाव, 4. जुहविष, II A. अहत् (§ 363), Âtm. अहत, or I A. अहाह्य, F. हास्यति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. अहायि, Caus. हाययति, Aor. अजूहवत् (§ 371), Des. जुहूयति, Int. जोहूयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति ॥ Pf. तुतोद्, F. तोह्यति, P. F. तोहा, I A. अतोह्यत्, Âtm. अतुह्य ॥ Pt. तुहः, Ger. तुह्या ॥ Pass. तुह्यते, Caus. तोदयति, Aor. अतूतुदत्, Des. तुतुह्यति, Int. तोतुह्यते, तोतोहि.

105. भ्रज् *bhraj*, to fry, (भ्रज्.)

भ्रज् *bhraj* takes Samprasârana before weakening terminations, the same as ग्रह *grah*, ज्या *jyâ*, वय् *vay*, व्यध् *vyadh*, वाश् *vaś*, व्यच् *vyach*, व्राश्च *vraśch*, प्रच्छ *prachh* (Pân. VI. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृजति ॥ Pf. 1. बभ्रज्, 2. बभ्रजिष or बभ्रह, 9. बभ्रजुः (Pân. 1. 2, 5), or बभ्रज् &c. (Pân. VI. 4, 47), I A. अभ्राजीत् or अभ्राजीत्, Âtm. अभ्रह or अभ्रह, F. भ्रज्यति or भ्रज्यति, P. F. भ्रहा or भ्रहा, B. भृज्यात्, Âtm. भ्रजीह or भ्रजीह ॥ Pt. भृहः ॥ Pass. भृज्यते, Caus. भ्रजयति, Aor. अबभ्रजत् or अबभ्रजत्, Des. विभ्रजति or विभ्रजति, Int. चरीभृज्यते.

106. कृष् *krish*, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. ककर्वे, I A. अकाशीत् or अकाशीत्, Âtm. अकृषत् or अकृह, F. कर्ष्यति or कर्ष्यति, P. F. कही or कहा, B. कृष्यात्, Âtm. कृषीह ॥ Pt. कृहः ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अककर्वत् or अककर्वत्, Des. चिकृषति, Int. चरीकृष्यते.

107. मुञ् much, to loosen, (मुञ्.)

Certain verbs beginning with मुञ् much take a nasal in the special tenses. They are, मुञ् much, लुप् lup, to cut, विद् vid, to find, लिप् lip, to paint, सिष् sich, to sprinkle, कृत् krit, to cut, खिद् khid, to pain, पिष् pis, to form. (Pāṇ. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुञोच, I A. समुञ्चत्, Âtm. समुञ्क्त (§ 367), Des. मुमुञ्चति or मोञ्चते (§ 471, 9).

108. विद् vid, to find, (विद्.)

P. विन्दति ॥ Pf. विवेद, II A. अविदत्, Âtm. अवित्त, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. वित्तः.

109. लिप् lip, to paint.

P. लिपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत् or I A. अलित (§ 367).

II. Parasmaipada Verbs.

110. कृत् krit, to cut, (कृत्.)

P. कृतति (see No. 107) ॥ Pf. अकृते, I A. अकृतीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृयात् ॥ Pt. कृतः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकृते or अचीकृतत्, Des. चिकर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् kuṭ, to be crooked, to bend.

Certain verbs beginning with कुट् kuṭ (Dhātupāṭha 28, 73-108) do not admit of Guṇa or Viddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश् vrasch, to cut, (वृश्.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्च, 2. वव्रश्चिष or वव्रश्च, I A. अव्रश्चीत् or अव्रश्चीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रश्च्यति, B. वृश्चात् ॥ Pt. वृक्चः.

113. कृ kri, to scatter.

P. किरति ॥ Pf. 3. अकार, 6. अकरत्, 9. अकरः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीयात् ॥ Pt. कीर्यः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्किरते he drops (Pāṇ. VI. 1, 142).

114. स्पृष् spris, to touch.

P. स्पृश्चति ॥ Pf. पस्पृशे, I A. अस्पाशीत् or अस्पाशीत् or अस्पृशात्, F. स्पर्शयति or स्पृक्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृश्चति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रश् prachh, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रच्छ, 9. पप्रच्छुः (§ 328), I A. अप्राशीत्, F. प्रश्च्यति, B. पृच्छात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छ्यते.

116. मृज् *mrj*, to let off.

P. मृजति ॥ Pf. 1. मसज्, 2. मसजिष्य or मस्रह (see No. 48), I A. मस्राक्षीत्, F. मस्रस्यति ॥ Pt. मृहः.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नज् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pân. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिष्य or ममंज्य, I A. 3. ममांक्षीत् (§ 345), 6. ममांक्षं, 9. ममांक्षुः, F. मंज्यति, P. F. मंक्षा ॥ Pt. मग्नः, Ger. मंक्षा or मंक्षा (§ 438) ॥ Caus. मज्जयति, Aor. मममज्जत्, Des. मिमंज्यति, Int. मामज्ज्यते, मामंक्ति.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिष्य, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषयुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. ऐषिष्यति, P. F. ऐषा or ऐषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or ऐषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. ऐषयति, Aor. ऐषिषत्, Des. ऐषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृद्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pân. I. 3, 61.)

P. म्रियते*, I. म्रियत, O. म्रियेत, I. म्रिये ॥ Pf. 1. ममार, 2. ममर्षे, 3. ममार, 4. मम्विष, 5. मम्वयुः, I A. 1. ममृषि, 2. ममृषाः, 3. ममृत, F. मरिष्यति, P. F. मर्तोस्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेमृषीते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत्, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (*Divâdi*, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिव्.)

P. दीव्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात् ॥ Pt. छूनः or छूतः (§ 442, 7), Ger. छूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति, Des. दिदेविषति or दुष्टूषति (§ 474), Int. देदीव्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तीत्, F. नर्तिष्यति or नर्त्स्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तत् or अननीनृतत्, Des. निनर्तिषति or निनृत्सति.

* Final च् is changed to रि (§ 110) in the special tenses of Tvd verbs, likewise before the य् of the passive and benedictive (Pân. VII. 4, 28). Afterwards रि again becomes रिप्, according to Pân. VI. 4, 77.

123. जृ *jṛi*, to grow old, (जृष्.)

P. जीर्येति* ॥ Pf. 3. जजार, 9. जजरुः (Guna, § 330) or जेरुः (§ 328, 2), I A. जजारीत् or II A. जजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्यः ॥ Caus. जरयति (§ 462, 25), Des. निजरिषति or निजीर्येति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. चो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्रयत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अश्रासीत् or II A. अश्रात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शतः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शश्रायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यत्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यासति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष or ततर्प्ये or ततर्प्य, 3. ततर्पे, 4. ततृपिष or ततृप्य, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अतर्पासीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or तर्प्यति, P. F. तर्पिता, तर्प्ता or तर्प्ता, B. तृपात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पेत्, Des. तितृप्यति or तितर्पिषति, Int. ततीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुसति ॥ Pf. 1. मुमोह, 2. मुमोहिय or मुमोग्ध or मुमोद, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुसते, Caus. मोहयति, Des. मुमुषति, मुमोहयति or मुमुहिषति, Int. मोमुसते, मोमोग्धि or मोमोदि.

* Final च्, changed to झ्, and lengthened before य्.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोषीत् (§ 337, I. 3, रधादि) or अमुषत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (णञ्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. नशिष्यति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नंष्टा (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मदम् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेमुः, II A. अशामत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शामयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (त्रिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेद्यति ॥ Pt. मित्रः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जाँ *já* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ट ॥ Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जाजायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपपत्तातां, 9. अपपत्त, F. पत्स्यते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पद्मः ॥ Caus. पादयति, Aor. अपपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुद्धाः, 3. अबुद्ध or अबोधि, 4. अभुत्सहि, 5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अभुद्धुं, 9. अभुत्सत, F. भोत्स्यते, P. F. बोद्धा, B. भुत्सीष्ट ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नहति or णे ॥ Pf. 1. ननाह, 2. ननङ (§ 130) or नेहिष, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स, 5. अनाद्धं, 6. अनाद्धां, 7. अनात्स, 8. अनाद्ध, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनद्धाः, 3. अनङ, 4. अनत्सहि, 5. अनत्सायां, 6. अनत्सातां, 7. अनत्सहि, 8. अनद्धुं, 9. अनत्सत, F. नह्यति, P. F. नद्धा ॥ Pt. नद्धः, Ger. नद्धा, °नह्य ॥ Pass. नह्यते, Aor. अनाहि, Caus. नाहयति, Des. निनह्यते, Int. नानह्यते.

Chur Class (Churâdi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचूचुरत्, F. चोरयिष्यति, P.F. चोरयिता, B. चोरयात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्येते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be नित् (§ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्यात् or चय्यात्.

Note—Several Chur verbs are marked as नित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are झप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *krî*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अकीकृतत् or अचिकीर्तत् (§ 377).

Su Class (Svâdi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुप्.)

P. सुनोति, I. 2. सुनु (§ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (§ 332, 4); the Sârasvatî allows also असौवीत् (but against Pân. VII. 2, 72), Âtm. असोह; the Sâr. allows also असविह (but see Pân. VII. 2, 72); F. सोष्यति, P.F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. साषयति, Aor. असूषवत्, Des. सुसूषति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिय or चिकयिष, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचैवीत्, Âtm. अचेह, F. चेयति, P.F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. कृ *stri*, to cover, (कृप्.)

P. कृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्ताशीत्, Âtm. अस्तरिह (not अस्तरौह,

if स्वादि) or अस्तृत् (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तरीते, B. स्तरीयात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) || Pass. स्तरीते, Caus. स्तारयति, Des. तिलीर्यति, Int. तास्तरीते.

142. वृ vṛi, to choose, (वृञ्.)

P. वृणोति || Pf. 1. ववार (ã), 2. ववरिष्य*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृष्टुः, 7. ववृम, 8. वव्र, 9. ववृः, I A. अव्वारीत् (§ 332, 5), Âtm. अव्वरिष्ट or अव्वरीष्ट (§ 340) or अव्वत् (§ 337, II. 4), F. ववरिष्यति or ववरीष्यति, P. F. ववरीता or ववरीता, B. ववरीयात्, Âtm. ववरीषीष्ट (not ववरीषीष्ट, Pân. VII. 2, 39) || Pass. ववरीते, Aor. अव्वारि, Caus. वारयति, Des. विववरिष्यति, विववरीष्यति or ववृष्यति, Int. वेव्वरीते.

II. Parasmaipada Verbs.

143. हि hi, to go, to grow.

P. हिनोति || Pf. जिषाय (Pân. VII. 3, 56), I A. अहेषीत्, F. हेष्यति, P. F. हेता, B. हीयात् || Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिषीषति, Int. जेषीयते.

144. शक् śak, to be able, (शक्ल.)

P. शक्नोति || Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शस्यति, P. F. शक्ता || Pt. शक्तः || Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु śru, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes शृ śri for श्रु śru in the special tenses.

P. 3. श्रुणोति, 6. श्रुणुतः, 9. श्रुण्वन्ति; 4. श्रुणुवः or श्रुण्वः || Pf. 1. श्रुआव (ã), 2. श्रुओष (§ 334, 8), 3. श्रुआव, 4. श्रुणुव, 5. श्रुणुवपुः, 6. श्रुणुवतुः, 7. श्रुणुम, 8. श्रुणुव, 9. श्रुणुवुः, I A. अश्रुषीत्, F. श्रुओषति, P. F. श्रुता, B. श्रुयात् || Pass. श्रूयते, Aor. अश्रुवि, Caus. श्रावयति, Aor. अश्रुवत् or अशिष्वत् (§ 475), Des. श्रुष्यते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् āp, to obtain, (आप्.)

P. 3. आप्नोति, 4. आपुवः, 9. आपुवन्ति, I. आप्नोत्, O. आपुयात्, I. 3. आप्नोतु, 2. आपुहि || Pf. आप, Aor. आपत्, F. आप्यति, P. F. आप्ता || Pt. आप्तः || Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् as, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ते, 4. अश्नुवहे, I. 1. आशुवि, 2. आशुवाः, 3. आशुत, 4. आशुवहि, 5. आशुवायां, 6. आशुवातां, 7. आशुनहि, 8. आशुध्वं, 9. आशुवत, O. अश्नुवीत, I. 1. अश्नवै, 2. अश्नुव्य, 3. अश्नुतां, 4. अश्नवावहे, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नवानहे, 8. अश्नुध्वं, 9. अश्नुवतां || Pf. 1. आनशे, 2. आनशिषे or आनशे, I A. 1. आशि, 2. आडाः,

* According to Pân. VII. 2, 13, we might form ववर्ये; but Pân. VII. 2, 63, would sanction ववरिष्य. The special restriction, however, of ववर्ये to the Vêda in Pân. VII. 2, 64, is sufficient to fix ववरिष्य as the proper form in ordinary Sanskrit.

3. आह, 4. आहसि, 5. आहायां, 6. आहातां, 7. आहसि, 8. आहं, 9. आहत; or 1. आशिषि, 2. आशिषाः, 3. आशिष, P. F. अहा or अशिता, F. अह्यते or अशिष्यते, B. अशीह or अशिषीह ॥ Pt. अहः ॥ Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशात्, Des. अशिषिष्यते, Int. अशिश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिह or अतत (§ 369), 2. अतनिष्टाः or अतयाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीह ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; श्यु to go, अणोति or श्योति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshaṇ*, to kill, (क्षयु.)

P. क्षयोति ॥ Pf. अक्षाय, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षयिह or अक्षत, 2. अक्षयिष्टाः or अक्षयाः.

150. क्षिण् *kshin*, to kill.

P. क्षियोति or क्षेयोति ॥ I A. अक्षेणीत्, Âtm. अक्षेयिह or अक्षित.

151. सन् *san*, to obtain, (षणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (â), Âtm. असनिह or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (डुकृन्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वैः, 5. कुरुषः, 6. कुरुतः, 7. कुर्मैः, 8. कुरुष्व, 9. कुर्वेति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वै, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्मै, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. अकार (â), 2. अकर्म, 3. अकार, 4. अकृव, 5. अकृपुः, 6. अकृतुः, 7. अकृम, 8. अकृ, 9. अकृः, I A. 1. अकार्षि, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष्ये, 5. अकार्षी, 6. अकार्षी, 7. अकार्ष्य, 8. अकार्षे, 9. अकार्ष्युः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्व, 8. क्रियास्व, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुष्वे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वीष्वे, 6. कुर्वीते, 7. कुर्महे, 8. कुरुष्वे, 9. कुर्वेते, I. 1. अकुर्वि, 2. अकुरुष्वः, 3. अकुरुत, 4. अकुर्विह, 5. अकुर्वीष्यां, 6. अकुर्वीतां, 7. अकुर्महे, 8. अकुरुष्वं, 9. अकुर्वन्, O. 1. कुर्याय &c., I. 1. करवै, 2. कुरुष्व, 3. कुरुतां, 4. करवावहे, 5. कुरीष्यां, 6. कुरीतां, 7. करवावहे, 8. कुरुष्वं, 9. कुरीतां ॥ Pf. 1. अकृ, 2. अकृष्वे, 3. अकृ, 4. अकृष्वे, 5. अकृष्वे, 6. अकृष्वे, 7. अकृष्वे, 8. अकृष्वे, 9. अकृष्वे, 10. अकृष्वे, 11. अकृष्वे, 12. अकृष्वे, 13. अकृष्वे, 14. अकृष्वे, 15. अकृष्वे, 16. अकृष्वे, 17. अकृष्वे, 18. अकृष्वे, 19. अकृष्वे, 20. अकृष्वे, 21. अकृष्वे, 22. अकृष्वे, 23. अकृष्वे, 24. अकृष्वे, 25. अकृष्वे, 26. अकृष्वे, 27. अकृष्वे, 28. अकृष्वे, 29. अकृष्वे, 30. अकृष्वे, 31. अकृष्वे, 32. अकृष्वे, 33. अकृष्वे, 34. अकृष्वे, 35. अकृष्वे, 36. अकृष्वे, 37. अकृष्वे, 38. अकृष्वे, 39. अकृष्वे, 40. अकृष्वे, 41. अकृष्वे, 42. अकृष्वे, 43. अकृष्वे, 44. अकृष्वे, 45. अकृष्वे, 46. अकृष्वे, 47. अकृष्वे, 48. अकृष्वे, 49. अकृष्वे, 50. अकृष्वे, 51. अकृष्वे, 52. अकृष्वे, 53. अकृष्वे, 54. अकृष्वे, 55. अकृष्वे, 56. अकृष्वे, 57. अकृष्वे, 58. अकृष्वे, 59. अकृष्वे, 60. अकृष्वे, 61. अकृष्वे, 62. अकृष्वे, 63. अकृष्वे, 64. अकृष्वे, 65. अकृष्वे, 66. अकृष्वे, 67. अकृष्वे, 68. अकृष्वे, 69. अकृष्वे, 70. अकृष्वे, 71. अकृष्वे, 72. अकृष्वे, 73. अकृष्वे, 74. अकृष्वे, 75. अकृष्वे, 76. अकृष्वे, 77. अकृष्वे, 78. अकृष्वे, 79. अकृष्वे, 80. अकृष्वे, 81. अकृष्वे, 82. अकृष्वे, 83. अकृष्वे, 84. अकृष्वे, 85. अकृष्वे, 86. अकृष्वे, 87. अकृष्वे, 88. अकृष्वे, 89. अकृष्वे, 90. अकृष्वे, 91. अकृष्वे, 92. अकृष्वे, 93. अकृष्वे, 94. अकृष्वे, 95. अकृष्वे, 96. अकृष्वे, 97. अकृष्वे, 98. अकृष्वे, 99. अकृष्वे, 100. अकृष्वे.

4. चकुवहे, 5. चक्राये, 6. चक्राते, 7. चकुमहे, 8. चकुदे, 9. चक्रिरे, I A. 1. अकृषि, 2. अकृषाः, 3. अकृत, 4. अकृष्वहि, 5. अकृषापां, 6. अकृषातां, 7. अकृष्वहि, 8. अकृदं, 9. अकृषत्, F. करिष्यते, B. 3. कृषीह, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचीकरत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्कति &c., or चर्करीति &c. (§ 490).

Krī Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (इक्रीन्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (*ā*), 2. चिक्रयिष or चिक्रेष, 3. चिक्राय, 4. चिक्रियिष, 5. चिक्रियुः, 6. चिक्रियतुः, 7. चिक्रियिष, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रीषीत्, Âtm. अक्रेष्ट, F. क्रेषति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीह ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीन्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final आ *ā* whenever their ई *ī* or इ *i* would be liable to Guṇa or Vṛddhi, and in the gerund in य *ya* (§ 452). Pān. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिष, 3. ममौ, 4. मिम्यिष, 5. मिम्युः, 6. मिम्यतुः, 7. मिम्यिष, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीह ॥ Pt. मीतः, Ger. मीत्वा, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीयते.

155. स्तम् *stambh*, to support, (स्तम्.)

The verbs स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तम्भाति or स्तम्भोति &c., I. अस्तम्भात्, O. स्तम्भीयात्, I. 1. स्तम्भानि, 2. स्तम्भान*, 3. स्तम्भातु, 4. स्तम्भाव, 5. स्तम्भीतं, 6. स्तम्भीतां, 7. स्तम्भान, 8. स्तम्भीत, 9. स्तम्भतु ॥ Pf. तस्तम्, I A. अस्तम्भीत् or II A. अस्तम्भत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तम्भात् ॥ Pt. स्तम्भः, Ger. स्तम्भित्वा or स्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तितस्तम्भिषति, Int. तास्तम्भ्यते.

156. पू *pū*, to purify, (पून्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pān. vii. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लू *lū*, to cut, स्तृ *stṛ*, to cover, वृ *vṛ*, to choose, धू *dhū*, to shake, पू *pṛ*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत्, Âtm. अपविह, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पविता (§ 424) belong to पूह्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूवति (पिपविषते belongs to पूह्, पवते, Bhū class, Pān. vii. 2, 74), Int. पोपूयते.

* Krī verbs ending in consonants form the 2nd pers. sing. imperative in आन; § 321, note 2.

157. ग्रह *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां || Pf. 1. जग्राह (â), 2. जग्रहिष, 3. जग्राह, 4. जगृहिष,
5. जगृहपुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348 *),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीष्ट || Pt. गृहीतः, Ger. गृहीत्वा || Pass. गृह्यते, Aor. अग्राहि,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. जिघृक्षति, Int. जरीगृह्यते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyâ*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु || Pf. 1. जिज्यौ, 2. जिज्यिष or जिज्याष,
3. जिज्यौ, 4. जिज्यिष, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् || Pt. जीनः (जीतः as
participle would be wrong, see Pân. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय || Caus. ज्यापयति, Des. जिज्यासति,
Int. जेजीयते.

159. ज्ञा *jñâ*, to know.

This verb substitutes जा *jâ* in the special tenses. (Pân. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु || Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञात, B. ज्ञायात् or ज्ञेयात् || Pt. ज्ञातः || Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (â),
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु || Pf. 1. बबंध, 2. बबंधिष or बबंध or
बबंध, I A. 1. अभ्रांत्सं, 2. अभ्रांत्सीः, 3. अभ्रांत्सीत्, 4. अभ्रांत्स, 5. अब्रांद्धं, 6. अब्रांद्धां, 7. अभ्रांत्स,
8. अब्रांद्ध, 9. अभ्रांत्सुः, F. भंत्यति, P. F. बद्धा, B. बध्नात् || Pt. बद्धः, Ger. बद्धा || Pass.
बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंसति, Int. बाबध्यते, बाबंधि.

III. Âtmanepada Verbs.

161. वृ *vṛi*, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां || Pf. वव्रे, I A. अवरीष्ट or अवरीष्ट or अवृत,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट || Pt. वृतः ||
Pass. व्रियते, Caus. वरयति (â), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववैर्ति &c.
Contracted forms of the Des. and Int., वुवृषैति and वोवृष्यते.

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि, 2. अस्सि, 3. अस्मि, 4. अद्मः, 5. अन्त्यः, 6. अन्तः, 7. अन्तः, 8. अन्त्य, 9. अर्दति, I. 1. आर्दं, 2. आर्दः (Pân. VII. 3, 100)*, 3. आर्दत्, 4. आर्द, 5. आर्त्तं, 6. आर्त्ता, 7. आर्त्त, 8. आर्त्त, 9. आर्दन्, O. अर्द्यात्, I. 1. अर्दानि, 2. अर्द्धि†, 3. अर्द्दु, 4. अर्दाव, 5. अर्त्तं, 6. अर्त्ता, 7. अर्दाम, 8. अर्त्त, 9. अर्दंतु || Pf. 1. आर्द, 2. आर्दिष &c., or substituting षस् ||, 1. जघास (ā), 2. जघसिष, 3. जघास, 4. जघिष, 5. जघयुः, 6. जघतुः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्स्यति, P. F. अत्ता, B. अद्यात् || Pt. जग्धः¶, Ger. जग्धा, °जग्ध्य (Pân. II. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psd*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322†), O. प्सायात्, I. प्सातु || Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् || Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्वा, °माय || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasârana before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मि, I. 1. अवञ्मं, 2. अवञ्म, 3. अवञ्म, 4. औञ्म, 5. औञ्म, 6. औञ्म, 7. औञ्म, 8. औञ्म, 9. औञ्म, O. उञ्मात्, I. 1. वञ्मानि, 2. उञ्मि, 3. वहु, 4. वञ्माव, 5. उञ्म, 6. उञ्म, 7. वञ्माम,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pân. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, षस् is used instead.

¶ This is formed from जघ् to eat, a reduplicated form of षस्. (Pân. II. 4, 36.)

8. उड्, 9. उशुं ॥ Pf. 3. उवाश, 9. उजुः, I A. अवाशीत् (\tilde{a}), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावशि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pân. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् *ghn* (Pân. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्ति, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. हंति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अहन्, O. हन्यात्, I. 1. हनानि, 2. नहि (Pân. vi. 4, 36), 3. हंहु, 4. हनाय, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. हंहु ॥ Pf. 1. जघान (\tilde{a}), (Pân. vii. 3, 55), 2. जघनिय or जघंय, 3. जघान, 4. जघिष, 5. जघयुः, 6. जघहुः, 7. जघिम, 8. जघ, 9. जघुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हन्ता, °हय (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अघीघत, Des. जिघांसति, Int. जंघन्यते or जेघीयते (Pân. vii. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vridhhi instead of Guṇa before weak terminations beginning with consonants. (Pân. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युयः, 6. युतः, 7. युमः, 8. युय, 9. युवंति, I. 1. अयवं, 2. अयोः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौत्, 4. यवाय, 5. युतं, 6. युतां, 7. यवान, 8. युतं, 9. युवंहु ॥ Pf. 3. युयाय, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयायि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *ī* before all terminations of the special tenses beginning with consonants. (Pân. vii. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रवीवः, 5. रुयः or रवीयः, 6. रुतः or रवीतः, 7. रुमः or रवीमः, 8. रुय or रवीय, 9. रुवंति, I. 1. अरवं, 2. अरोः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरुवीव, 5. अरुतं or अरुवीतं, 6. अरुतां or अरुवीतां, 7. अरुम or अरुवीम, 8. अरुत or अरुवीत, 9. अरुवन्, O. रुयात् or रवीयात्, I. 1. र्वायि, 2. रुहि or रवीहि, 3. रौत् or रवीत्, 4. र्वाय, 5. रुतं or रवीतं, 6. रुतां or रवीतां, 7. र्वाम, 8. रुत or रवीत, 9. रुवंहु ॥ Pf. 3. रुराय, 9. रुरुयुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुरुषति, Int. रोरुयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई *ī* to नु *nu* to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इयः, 6. इतः, 7. इमः, 8. इय, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. इतु, 4. अयाव, 5. इतं, 6. इतां, 7. अयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (ā), 2. इययिष or इयेथ, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pāṇ. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (§ 368), F. अयति, P. F. अता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, °इत्य ॥ Pass. इयते, Aor. अगायि (§ 404), Caus. गमयति (Pāṇ. II. 4, 46), Des. निगमिषति (Pāṇ. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेत्ति, 2. वेत्सि, 3. वेत्ति, 4. विद्मः, 5. वित्थः, 6. विद्मः, 7. वित्थः, 8. वित्थ, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pāṇ. VIII. 2, 75), 3. अवेत् (§ 132*), 4. अविद्म, 5. अविद्मं, 6. अविद्मां, 7. अविम, 8. अविम, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pāṇ. III. 1, 41), 2. विद्मि, 3. वेदुः, 4. वेदाव, 5. वित्मं, 6. वित्मां, 7. वेदाम, 8. वित्म, 9. विदंतु ॥ Pf. विवेद or विदां चकार (§ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्थ, 3. वेद, 4. विद्म, 5. विदयुः, 6. विदतुः, 7. वित्म, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीविदत्, Des. विविदिषति (Pāṇ. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्थः, 6. स्तः, 7. स्तः, 8. स्थ, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस, 5. आसं, 6. आस्तां, 7. आसम, 8. आस, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिष, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिषहे, 5. आसाथे, 6. आसाते, 7. आसिमहे, 8. आसिष्ये, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मर्जि, 2. मर्जि, 3. मर्जि (§ 124), 4. मृज्मः, 5. मृज्मः, 6. मृज्मः, 7. मृज्मः, 8. मृज्म, 9. मृजंति or मर्जंति, I. 1. अमर्जि, 2. अमर्जि, 3. अमर्जि, 4. अमृज्म, 5. अमृज्मं, 6. अमृज्मां, 7. अमृज्म, 8. अमृज्म, 9. अमृजन् or अमर्जन्, O. मृज्यात्, I. 1. मर्जानि, 2. मृज्मि, 3. मर्जु, 4. मर्जाव, 5. मृज्मं, 6. मृज्मां, 7. मर्जाम, 8. मृज्म, 9. मृजंतु or मर्जंतु ॥ Pf. 1. मर्जि, 2. मर्जिष or मर्जाई, 3. मर्जि, 4. मर्जिष or मर्जिष, 5. मर्जयुः or मर्जयुः, 6. मर्जतुः or मर्जाईतुः, 7. मर्जिम or मर्जिम, 8. मर्ज्म or मर्जि, 9. मर्जुः or मर्जुः, I A. अमर्जीत् or अमर्जीत्, F. मर्जिष्यति or मर्जिष्यति, P. F. मर्जिता or मर्जा, B. मृज्यात् ॥ Pt. मृज्मः, Ger. मर्जित्वा or मृज्मा, °मृज्य, Adj. मर्जितव्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

माईच्यः, मृज्यः or मार्ज्यः (Pân. III. 1, 113) || Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिषति, Int. मरीमृज्यते, मर्मार्हि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वक्ष्यः, 5. वक्ष्यः, 6. वक्तुः, 7. वच्मः, 8. वक्ष्य, 9. वदन्ति or व्रवन्ति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्य, 5. अवक्तं, 6. अवक्तां, 7. अवच्य, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदन्तु* || Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्त, B. उच्यात् || Pt. उक्तः || Pass. उच्यते, Aor. अवचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुद्दि.)

The verbs रुद् *rud*, स्वप् *svap*, श्वस् *śvas*, अन् *an*, जश् *jaksh* take इ i before the terminations of the special tenses beginning with consonants, except य y (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई i is inserted (Pân. VII. 3, 98); or, according to others, अ a (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदन्ति, I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिह, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदन्तु || Pf. रूरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिवति or अरोदिषति, Int. रोहृद्यते.

177. जश् *jaksh*, to eat, to laugh ||.

Seven verbs, जश् *jaksh*, जागृ *jāgrī*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *dīdhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षिति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) || Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgrī*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागमि, 2. जागमि, 3. जागति, 4. जागृवः, 5. जागृवः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृत्, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु || Pf. 3. जजागार or जागराचकार (Pân. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्यात् || Pt. जागरितः || Pass. जागर्यते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जश् to eat, from चस्; जश् to laugh, from हस्.

179. दरिद्रा *daridrā*, to be poor. (Pân. VI. 1, 192, accent.)

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. VI. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pân. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिष्वः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रितं, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांश्चार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्रात).

180. शास् *śās*, to command, (शासु.) (Pân. VI. 1, 188.)

शास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. VI. 4, 34.)

P. 1. शास्मि, 2. शास्मि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (§ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शास्तु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिसिषति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाये, 6. चक्षते, 7. चक्षहे, 8. चक्षे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत, O. चक्षीत, I. चक्षां ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चख्यौ ॥ II A. चख्यत् or ँत, F. ख्यास्यति or ँते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईज् *īś*, to rule.

The root ईज् *īś* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77).

ईद् *īd* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईज् *īś*. See notes to Pân. VII. 2, 78.

P. 1. ईशे, 2. ईशिषे, 3. ईष्टे, 8. ईशिष्ये, I. 3. ऐष्ट, 8. ऐशिष्यं or ऐड्यं, O. ईशीत, I. 1. ईशे, 2. ईशिष्व, 3. ईष्टां, 8. ईशिष्यं or ईड्यं ॥ Pf. ईशांश्चक्रे, I A. ऐशिष्ट.

183. आस् *ās*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसांश्चक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sū*, to bear, (वूङ्.)

P. सूते, I. असूत, O. सुवीत, I. 1. सुवै (Pân. VII. 3, 88), 2. सूव्य, 3. सूतां, 4. सुवाषहे, 5. सुवाषां, 6. सुवातां, 7. सुवामहे, 8. सूव्यं, 9. सुवतां ॥ Pf. सुमुवे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूयवत्, Des. सुसूयते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts *ṛ* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेये, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेभ्ये, 9. शेरेते (Pân. VII. 1, 6), I. 1. अशायि, 2. अशेयाः, 3. अशेत, 4. अशेवहि, 5. अशयार्था, 6. अशयातां, 7. अशेमहि, 8. अशेभ्यं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्व, 3. शेतां, 4. शयावहे, 5. शयार्था, 6. शयातां, 7. शयामहे, 8. शेभ्यं, 9. शेरेतां ॥ Pf. शिशये, I A. अशायिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. 1. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येयत्, O. अधीयीत, I. 1. अध्ययै, 2. अधीष्व, 3. अधीतां, 4. अध्यावहे, 5. अधीयार्था, 6. अधीयातां, 7. अध्यामहे, 8. अधीभ्यं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्येवातां, 9. अध्येयत्, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीवातां, 9. अध्यगीवत्, F. अध्येय्यते, Cond. अध्येय्यत् or अध्यगीय्यत्, P. F. अध्येता, B. अध्येवीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यागयि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापयत् or अध्यजीगयत्, Des. अधीपयति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेषि, 2. द्वेषि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषंति, I. 1. अद्वेभं, 2. अद्वेद्, 3. अद्वेद्, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विष्टु, 3. द्वेहु, 4. द्वेषाष, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेच, I A. अद्विषन्, F. द्वेक्ष्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेधि, Caus. द्वेचयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोग्धि, 2. धोग्धि, 3. दोग्धि, 4. दुह्, 5. दुग्धः, 6. दुग्धः, 7. दुक्षः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्, O. दुसात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुक्षत् &c. (see § 362), F. धोक्ष्यति.

189. स्तु *stu*, to praise, (हुन्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौयि or स्तवीयि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुसात्, Âtm. स्तुषीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्तवीतु ॥ Pf. 3. तुष्टाच, 2. तुष्टोच, 6. तुष्टवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. क्षुतः ॥ Pass. स्तूयते, Aor. अस्ताचि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टूषति, Int. तोष्टूयते, तोष्टोति.

190. ब्रू *brú*, to speak, (ब्रून्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *dha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्थ, 3. ब्रवीति or आह, 4. ब्रूः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूम्, 8. ब्रूय, 9. ब्रुवति or आहुः, I. 1. अब्रवम्, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम्, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऋणु *ṛnu*, to cover, (ऋणुम्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऋणीति or ऋणीति, 9. ऋणुवति, I. ऋणीत्, O. ऋणुयात्, I. ऋणीतु or ऋणीतु ॥ Pf. 1. ऋणुनाव (ऋ), 2. ऋणुनविष्य or ऋणुनविष्य, 3. ऋणुनाव, 4. ऋणुनविष्य, 5. ऋणुनविष्युः, 6. ऋणुनवतुः, 7. ऋणुनविष्य, 8. ऋणुनव, 9. ऋणुनवुः, I A. ऋणीवीत् or ऋणीवीत् or ऋणीवीत् (Pân. VII. 2, 6), F. ऋणिविष्यति or ऋणिविष्यति, B. ऋणुयात् ॥ Pass. ऋणूयते, Caus. ऋणीवयति, Aor. ऋणीवत्, Des. ऋणुनूषति or ऋणुनविषति or ऋणुनविषति, Int. ऋणीनूयते, ऋणीनौति.

Hu Class (Juhotyādi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. अहौषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजुहवत्, Des. जुहूषति, Int. जोहूयते, जोहोति.

193. भी *bhī*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभयांचकार (§ 326), I A. अभैषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भापयते or भीषयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. *ह्री hrî*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिहेति, 6. जिहीतः, 9. जिह्रियति (§ 110), I. अनिहेत्, O. निहीयात्, I. जिहेतु ॥
Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्र्याचकार, I A. जहेयीत्, F. हेयति, P. F. हेता,
B. हीयात् ॥ Pt. हीयः or हीतः (Pân. VIII. 2, 56) ॥ Pass. हीयते, Caus. हेपयति,
Aor. अनिह्रियत्, Des. जिह्रीयति, Int. जेहीयते.

195. *पृ prî*, to fill, to guard.

This verb, and others in which final *चृ rî* is preceded by a labial, changes the vowel into *उर ur*, except where the vowel requires Guṇa or Vṛddhi. (Pân. VII. 1, 102.)

P. 1. पिपिर्ति, 2. पिपिचि, 3. पिपति, 4. पिपूर्वेः, 5. पिपूर्वेः, 6. पिपूतः, 7. पिपूनेः, 8. पिपूचे,
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वे,
5. अपिपूतं, 6. अपिपूता, 7. अपिपूने, 8. अपिपूत, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,
2. पिपूहि, 3. पिपूतु, 4. पिपराव, 5. पिपूतं, 6. पिपूता, 7. पिपराम, 8. पिपूत, 9. पिपुरतु ॥ Pf. 1.
पपार (â), 2. पपरिच, 3. पपार, 4. पपरिच, 5. पपरद्युः or पप्रद्युः, 6. पपरतुः or पप्रतुः, 7. पपरिच,
8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अपारीत्, F. परिचति (î), P. F.
परिता or परीता, B. पूयात् ॥ Pt. पूतः (Pân. VIII. 2, 57), पूवेः, and पूरितः are referred
to पूर् (§ 442, 7), Ger. पूता, पूवे ॥ Pass. पूयते, Caus. पारयति, Aor. अपीपरत्, Des.
पुपूर्वति or पिपरिचति (î), Int. पोपूयेत, पापति.

Several optional forms are derived from another root *पृ*, with short *चृ*.
Thus, P. 3. पिपति, 6. पिपूतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपूतां, 9. अपिपरुः, O. पिपूयात् ॥
I A. अपाचीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. *हा hâ*, to leave, (ओहाक्.)

Reduplicated verbs ending in *आ d* (except the *घृ ghu* verbs, see § 392*) substitute *ई i* for *आ d*
before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb *हा hâ*,
however, may also substitute *इ i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (î), 5. जहीयः (î), 6. जहीतः (î), 7. जहीमः
(î), 8. जहीत (î), 9. जहति, I. 1. अजहां, 2. अजहां, 3. अजहात्, 4. अजहीव (î), 9. अजहुः,
O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (î) or जहाहि (Pân. VI. 4, 117),
3. जहातु, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहतु ॥ Pf. 1. जहौ,
2. जहिय or जहाय, 3. जहौ, 4. जहिय, 5. जहद्युः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A.
अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43),
हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. *चृ ri*, to go.

P. 3. इयति, 6. इयूतः, 9. इयति, I. 3. डेयः (or डेयत्), 6. डेयतां, 9. डेयरुः, O. इयूयात्,
I. 1. इयराणि, 2. इयूहि, 3. इयूतु, 4. इयराव, 5. इयूतं, 6. इयूतां, 7. इयराम, 8. इयूत, 9. इयूतु ॥
Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरन् (§ 364), F. अरिचति, P. F. अतो, B. अर्यात्.

II. Âtmanepada Verbs.

198. *मा mâ*, to measure, (माङ्.)

P. 1. मिमे, 2. मिमीच, 3. मिमीते, 4. मिमीचहे, 5. मिमाचे, 6. मिमाते, 7. मिमीमहे, 8. मिमीभ्ये,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीयहि, 5. अमिमार्था, 6. अमिमातां, 7. अमिमिमहि, 8. अमिमिध्वं, 9. अमिमत्, O. मिमीत, I. 1. मिमै, 2. मिमिष्व, 3. मिमीतां, 4. मिमावहे, 5. मिमार्था, 6. मिमातां, 7. मिमामहे, 8. मिमिध्वं, 9. मिमतां || Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्तहि, 5. अमासार्था, 6. अमासातां, 7. अमास्तहि, 8. अमाध्वं, 9. अमास्त, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मितः, Ger. मित्वा, °माय (not मीय, Pân. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मितस्ते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (हुभृन्.)

P. 1. विभर्मि, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृष, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात्, Âtm. विभीत, I. 1. विभराणि, 2. विभृहि, 3. विभर्तुं || Pf. 1. बभार (â), 2. बभर्षे, 3. बभार, 4. विभृष (§ 334; Pân. vii. 2, 13) or विभरांचकार, I A. अभावीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भृषीष्ट || Pt. भृतः || Pass. ध्रियते, Caus. भारयति, Des. बुभूषेति, or विभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. चेभीयते, बर्भेति.

200. दा *dâ*, to give, (हुदाम्.)

The *घु ghu* verbs (§ 392*) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *ê*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दद्व्यः, 6. दद्वः, 7. दद्वः, 8. दद्व्यः, 9. ददति, Âtm. 1. ददे, 2. दद्वे, 3. दद्वे, 4. दद्वहे, 5. ददाषे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददां, 3. अददात्, 4. अदद्व, 5. अदद्व, 6. अददां, 7. अदद्व, 8. अदद्व, 9. अदद्वः, Âtm. 1. अददि, 2. अदद्व्याः, 3. अदद्व, 4. अदद्वहि, 5. अददाषां, 6. अददातां, 7. अदद्वहि, 8. अदद्वं, 9. अददत्, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाष, 5. दद्वं, 6. ददां, 7. ददाम, 8. दद्व, 9. ददतु, Âtm. 1. दद्वे, 2. दद्व्य, 3. ददां, 4. ददावहे, 5. ददाषां, 6. ददातां, 7. ददामहे, 8. दद्वं, 9. ददतां || Pf. 1. ददौ, 2. ददिव or ददाष, 3. ददौ, 4. ददिव, 5. ददधुः, 6. ददतुः, 7. ददिव, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिवे, 3. ददे, 4. ददिवहे, 5. ददाषे, 6. ददाते, 7. ददिवहे, 8. ददिव्ये, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (§ 436), Ger. दद्व्वा, °दाय || Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhâ*, to place, (हुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धद्व्यः &c. (§ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāp. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāp. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेषि, 3. नेनेक्षि, 9. नेनिजति, I. 1. अनेनेजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनेज्मि, 9. अनेनेजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिगिध, 3. नेनेक्कु ॥ Pf. निनेज, I A. अनैक्षीत् or II A. अनिजत्, F. नेष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिष्यति, Int. नेनिज्यते, नेनेक्षि.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर.)

P. रुणद्धि, I. अरुणत्, O. रुध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिय, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोष्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रुरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्ट.)

P. 1. शिनष्मि, 2. शिनष्मि, 3. शिनष्टि, 4. शिंष्वः, 5. शिंष्टः, 6. शिंष्टः, 7. शिंष्मः, 8. शिंष्टः, 9. शिंष्वन्, I. 1. अशिनषं, 2. अशिनद, 3. अशिनद्, 4. अशिंष्व, 5. अशिंष्ट, 6. अशिंष्टां, 7. अशिंष्म, 8. अशिंष्ट, 9. अशिंष्वन्, O. शिंष्यात्, I. 1. शिनषाणि, 2. शिंष्टि (or शिंष्टि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेष्यति, P. F. शेषा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेषिष्यते, शेषेष्टि.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्व, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्म, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंषि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिष्यति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्यात्, I. भनक्तु ॥ Pf. बभञ्ज, I A. अभञ्जीत्, F. भंष्यति, P. F. भंक्ता, B. भञ्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभञ्जि or अभञ्जि (§ 407), Caus. भञ्जयति, Des. विभंक्षति, Int. बभञ्ज्यते, बभंक्षि.

207. अञ्ज् *añj*, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अञ्यात्, I. अनक्तु ॥ Pf. आनंज, I A. आञ्जीत्, F. अंजिष्यति or अंष्यति, B. अञ्यात् ॥ Pt. अक्ता, Ger. अंजित्वा or अंक्ता or अक्ता (Pāp. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिष्यति.

208. *तृह् trih*, to kill, (तृह.)

This verb inserts *ये* *ne* instead of *य* *na* before weak terminations beginning with consonants.
(Pân. VII. 3, 92.)

P. 1. तृयेषि, 2. तृयेषि, 3. तृयेदि, 4. तृंः, 5. तृंः, 6. तृंः, 7. तृंः, 8. तृं, 9. तृंहति,
I. 1. अतृणहं, 2. अतृयेद्, 3. अतृयेद्, 4. अतृं, 5. अतृं, 6. अतृं, 7. अतृं, 8. अतृं, 9. अतृंहन्,
O. तृंसात्, I. 1. तृणहानि, 2. तृंदि, 3. तृयेदु ॥ Pf. ततहे, I A. अतहीत् or अतृषत्, F. तर्हिष्यति
or तर्ष्यति, P. F. तर्हिता or तर्दी, B. तृसात् ॥ Pt. तृदः ॥ Pass. तृसते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अततर्हेत् or अतीतृहत्, Des. तितर्हिषति or तितृषति, Int. तरीतृसते, तरीतर्दि.

III. Âtmanepada Verbs.

209. *इंध् indh*, to kindle, (अिंधी.)

P. इंहे or इंधे, I. ऐंङ् or ऐंध, O. इंधीत, I. 1. इनधे, 2. इंत्स्, 3. इंङ् or इंधां ॥ Pf.
इंधांषते (or इंधे, Pân. I. 2, 6), I A. ऐंधिष्ठ, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥
Pt. इंङ् ॥ Pass. इंध्यते, Caus. इंधयति, Des. इंदिधिषते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyaḥ*, tres, but *tribhāḥ*, tribus, and *tritíya*, tertius; at *émi*, I go, but *imáh*, we go; at *bódhāmi*, I know, but *tuddāmi*, I strike; at *váktum*, to speak, but *uktáh*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udátta* and the *svarita*. The *udátta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudátta*, i. e. without *udátta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudátta*, immediately preceding an *udátta* or *svarita* vowel, is sometimes called *anudáttatara* or *sannatara**. (Pāṇ. i. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatatarā*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anuddattata*. If the *anuddatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té avardhanta*, they grew, *té* has the *udatta*, à the *anuddatta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchí+iva* become *sruchíva*; *trí+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anuddattata* (*sannata*), i. e. the *anuddatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is $\overset{\curvearrowright}{\text{—}}$, that of the *anuddattata* is — .

Whenever we find a syllable marked by — , the sign of the *anuddattata*, we know that the next syllable, if left without any mark, is *udatta*; if marked by $\overset{\curvearrowright}{\text{—}}$, it is *svarita*.

Hence अग्निः is *agníh*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yáh*, नु *nú*.

A monosyllabic word, if *anuddatta*, is marked by — . Ex. वः *vaḥ*, नः *naḥ*.

A monosyllabic word, if *svarita*, is marked by $\overset{\curvearrowright}{\text{—}}$. Ex. स्वः *svāḥ*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anuddatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anuddatta* syllable, its *anuddatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anuddatta*, is pronounced and marked as *anuddattata*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anuddatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anuddattata*. Both may be treated as *anuddatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anuddatta* syllables, they have all to be marked by the sign of *anuddattata*. Ex. अमुवानः *āmuvánāḥ*; हृदय्या *hridayyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yáh*, नु *nú*, कं *kám*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agníh*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इन्द्रः *īndrah*, होता *hótā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्वः *kvā*, स्वः *svāḥ*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hridayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वरे *svāṛe*.
9. A word without *udatta* or *svarita*, is called *sarvānuddatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥haspatīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anuddatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anuddatta* becomes *anuddattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anuddatta*, becomes *svarita*.
- In मित्रावरुणौ *mitrāvaruṇau*, the first syllable is *anuddatta*, but becomes *anuddattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anuddatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anuddatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इन्द्रावृहस्पतिं *indrābr̥haspatīṃ*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anuddatta* syllable, the *anuddatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anuddatta* is followed by a word beginning with an *udatta* or *svarita*, the *anuddatta* becomes *anuddattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत् *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anuddatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anuddatta*, to become *anuddattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anuddattatara*. As च *cha* has the *anuddattatara*, we see that it was originally *anuddatta*, and became *anuddattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anuddatta*, for in that case it could not be preceded by an *anuddattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्व *ātmā + kvā* (Rv. I. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anuddattatara*.

If a word such as अरुणयुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anuddattatara* sign, not only under ण *ṇa*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anuddattatara* mark; अग्निररुणयुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnīḥ* we put ईन्द्रं *īndram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write ईन्द्रमरुणयुग्भिः *īndram aruṇayūgbhiḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वा *kvā*, which has the original *svarita*, is followed by तत्र *tātra*, we could not write either क्वा तत्र or क्वा तत्र. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्वा *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks *, क्वा१तत्र, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्य + उचः become उक्थ्य१मुचः; स्तः + अव become स्त१रव (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आथः + वृकः become आ३थो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३रथ्येभिः†.

Rv. x. 116, 7. पक्वः + अद्धि + ईद्र become पक्वो३इ३द्धि३द्र. Here *kvō* and *'ddhīm* have the *svarita*, the first is marked by पक्वो३, the second by इ३द्धि३.

Rv. x. 144, 4. यः + अहः become यो३इ३हो३. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुषाणा + उप = जुषाणोप *jushāṇā + ūpa = jushāṇōpa*. अप्सु + आ = अप्सा *apsú + ā = apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = एहि *ā + ihi = ēhi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदक = मधुदक *mādhū + uḍak = mādhdakam*. प्रति + अदृश्न = प्रत्यदृश्न *prāti + adṛśan = pratyadṛśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. ईद्र + आ = ईद्रा *īndra + ā = īndrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam = dheyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्वा + इत = क्वेत *kvā + it = kvét*. अद्युत्ये + अवसे = अद्युत्ये३वसे *adyútyē + āvase = adyútyē'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्वा + इव = क्वेव *kvā + iva = kvēva*. क्वा + इदानीं = क्वे३दानीं *kvā + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सृचि + इव = सृचीव *sruchī + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = ही *hi + īm = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + ईद्र = योजा न्वि३द्र *yōja + nū + īndra = yōjā*

* Some MSS. write क्वा१तत्र.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रथ्या३रथ्येभिः. But the fact is that in *rāthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

noindra. एव + हि + अस्य = एवा ह्यस्य *evā + hi + asya = evā hyāsyā* (Rv. I. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anuddatta*, in the latter *udatta*.

c. If an *udatta* e or o coalesces with an (elided) *anuddatta* a, it takes *svarita* (Prât. 188).

Ex. ते + अवधेत = तेऽवधेत *tē + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anuddatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāṣika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekibhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anuddatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निर्मीळे *agnīṁ tle*.
5. *Vairitta* (or *pādavṛitta*), the *svarita*, replacing an *anuddatta*, if separated by an hiatus from the preceding *udatta* (Prât. 204). Ex. य ईद्र *yā indra **.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prât. I. 125).

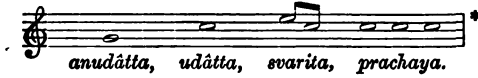
§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vairitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोपयते *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *tāthābhāva*. Ex. तनुःस्नपात्. Here *ta* is *udatta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāva* is not mentioned in the first Prātisākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prât. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāṣika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udatta* and *svarita* in the Śatapatha-Brahmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātisākhya (187 seq.), the *udatta* is high, the *anuddatta* low; of the *svarita* one portion is higher than *udatta*, the rest like *udatta*, except if an *udatta* or *svarita* follows, in which case the voice sinks down to the *anuddatta* pitch. This sinking down is called *kampa*, shaking. All *anuddatta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udatta* pitch (195), except the last, which is followed again by either *udatta* or *svarita*, and takes the low pitch of *anuddatta* (196). This pronunciation of *anuddatta* syllables with *udatta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anuddattatara* pitch being recognized in the Prātisākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वर्णरे *mādayasva svārṇare*, मा *mā* is *anuddatta*, दा *da* is *udatta*, य *ya* is *svarita*, स्व *sva* is *anuddatta*, स्वर् *svār* is *svarita*, रे *re*, both *anuddatta*, but pronounced like *udatta*.



In अदभप्रमतिर्वेसिः *ādabdhapramatir vāsishṭhaḥ*, अ *a* is *udatta*, द *dab* is *svarita*, धप्रम *dhaprama* are *anuddatta*, but pronounced like *udatta*, ति *ti* is *anuddatta*, व *va* is *udatta*, सि *sish* is *svarita*, ः *ṭhaḥ* is *anuddatta*, but pronounced as *udatta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātisākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātisākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udatta* is high, the *anuddatta* low, but the *svarita* is half high and half low, and the *anuddattas* following after *svarita* (original or dependent) are pronounced monotonously (*ekāśruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anuddatta* is *c*, the *udatta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udatta* and the *anuddattas* if pronounced with *prachaya svara*.

preceding a new *udatta* or *svarita*, is lower than *anudatta*, and hence called *sannatara* or, by the commentators, *anudattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvaryāpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e.g. *udattamayam prachitam ekaśrutīti paryāyaḥ*, Vāj. Prāt. iv. 138.

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 महत् *mahat*, great, 186.
 मांस *māns*, meat, 214.
 मांस *mānsa*, meat, 214.
 मातृ *mātrī*, mother, 235.
 मास् *mās*, month, 214.
 मुह् *muh*, confounding, 174.
 मूर्धन् *mūrdhan*, head, 191.
 मृज् *mṛij*, cleaning, 162.
 मृदु *mṛīdu*, m. f. n. soft, 230.
 यकन् *yakan*, liver, 214.
 यकृत् *yakṛit*, liver, 214.
 यज् *yaj*, sacrificing, 162.
 यज्जन् *yajvan*, sacrificer, 192.
 यति *yati*, as many, 231.
 ययी *yayī*, f. road, 222.
 युवन् *yuvan*, young, 199.
 यूष *yūsha*, pea-soup, 214.
 यूषन् *yūshan*, pea-soup, 214.
 राज् *rāj*, shining, 162.
 राजन् *rājan*, king, 191.
 राज्ञी *rājñī*, queen, 193.
 रुच् *ruch*, light, 158.

रुज् *ruj*, disease, 161.
 रुरुद्वस् *rudvas*, crying, 204.
 रुष् *rush*, anger, 174.
 रै *rai*, wealth, 217.
 लक्ष्मी *lakshmi*, f. goddess of prosperity, 225.
 लघु *laghu*, m. f. n. light, 230.
 लिह् *lih*, licking, 174.
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 °वत् *-vat*, 187.
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 °वस् *-vas*, part. perfect, 204.
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 वारि *vāri*, water, 230.
 °वाह् *-vāh*, carrying, 208.
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 विप्रुष् *viprush*, drop of water, 174.
 विभ्राज् *vibhrāj*, resplendent, 162.
 विवक्ष् *vivaksh*, desirous of saying, 174.
 विविक्ष् *viviksh*, wishing to enter, 174.
 विश् *viś*, entering, 174.
 विश्वपा *viśvapā*, all-preserving, 239.
 विश्वराज् *viśvarāj*, universal monarch, 162.
 विश्वसृज् *viśvasrij*, creator, 162.
 विष् *vish*, ordure, 174.
 विष्वच् *vishvach*, *all-pervading, 181.
 वृक्षलू *vrikshalū*, tree-hewer, 222.
 वृश्च *vriśch*, cutting, 159.
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शुद्धधी *śuddhadhī*, a pure thinker, 221.
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 सकिष् *sakthi*, thigh, 234.
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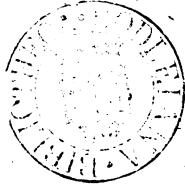
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 दै *dai*, to protect, 85.
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मा *mā*, to measure, 198.
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 वद् *vad*, to speak, 66.
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 शन् *śam*, to cease, 130.
 शान् *śan*, शीशांसति *śīśānsati*, to sharpen, 63.
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 श्रुत् *śchyut*, to flow, 4.
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 स्तु *stu*, to praise, 170.
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